

Frontispiece.



I. Gwynn inv. et delin.

G. L. Smith Sculp.

Frontispiece.



I. Gwynn inv. et delin.

G. T. Smith Sculp.

THE NEW *th' Antiquary*
PANTHEON:
OR,
FABULOUS HISTORY
OF THE
HEATHEN GODS,
GODDESSES, HEROES, &c.

Explain'd in a Manner entirely New;
And render'd much more useful than any hitherto publish'd.

ADORN'D WITH
Figures from ancient Paintings, Medals and Gems, for the Use of
those Who wou'd understand HISTORY, POETRY, PAINTING,
STATUARY, COINS, MEDALS, &c.

WITH
An Explanation of the MYTHOLOGY of the Ancients from the
Writing of *Moses*; the *Egyptian, Grecian, Roman, and Eastern*
Historians, Philosophers, Poets, &c.

BY SAMUEL BOYSE, A. M.

THE SECOND EDITION

Revis'd and Corrected, with large Additions, and a Dissertation
on the THEOLOGY of the HEATHENS.

BY WILLIAM COOKE, M. A.

Rector of *Oldbury* and *Didmorton* in *Gloucestershire*, Vicar of *Enford*
in *Wiltshire*, and Chaplain to the Right Honourable THE EARL
OF SUFFOLK.

To which is subjoin'd

A N A P P E N D I X

Treating of their ASTROLOGY, PRODIGES, AUGURIES, ARUS-
PICES, ORACLES, &c. in which the Origin of each is pointed
out. And an HISTORICAL ACCOUNT of the Rise of ALTARS,
SACRED GROVES, PRIESTS and TEMPLES.

SALISBURY:

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1759 or 1760

THE NEW
P A M T H E O N
OR
FABULOUS HISTORY
OF THE
HEATHEN GODS

Годовые, Невыяс.

Explained in a manner entirely New;

And indeed I must have been very diligent in my study.

THE END



[Faint, illegible text visible through the paper from the reverse side.]

W. SAMUEL BOYSE, A. M.

The Second Edition

Revised and corrected, with some additions, and a bibliography.

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

THE UNIVERSITY OF CHICAGO

Х И Д И Е Р А . W A

1. The first of these is the fact that the majority of the population of the United States is now living in urban areas. This is a result of the process of urbanization, which has been going on since the beginning of the 20th century. The population of the United States has increased from about 100 million in 1900 to over 200 million in 1950, and this increase has been largely due to the growth of the urban population. The urban population has increased from about 20 million in 1900 to over 100 million in 1950, and this increase has been largely due to the growth of the urban population. The urban population has increased from about 20 million in 1900 to over 100 million in 1950, and this increase has been largely due to the growth of the urban population.

United for a better world. At the same time, the opposite of the North
Down to the South. London and Africa. Can you
and the opposite of the North. In the North,
and the opposite of the North. In the North,

TO HIS GRACE
HENRY
DUKE OF BEAUFORT.

May it please your GRACE,

IT has been long objected to the modern Method of Education, that so great and valuable a Part of Youth is spent amidst the Ruins of Idolatry; whence an early Taint and Corruption (hard to be got over) both in Principles and Morals has sometimes ensued. Indeed the Heathen Theology is so interwoven with the Writings of the Ancients, and makes so large a Part of Classical Learning especially, as to be utterly inseparable from it. He therefore, who shall effectually divest it of the Marvellous, leaving it rational and accountable, and at the same Time make the Whole subservient to the Cause of Virtue and true Religion, will be allow'd. to have render'd an acceptable Service to Mankind.

Such was the Attempt of the ingenious Author of this Work. It must be

DEDICATION.

admitted that he has in great Part succeeded. Had he liv'd to revise it carefully, and to prepare it for another Edition, all foreign Assistance had probably been needless. As it is, what seem'd wanting, or the Effect of Inadvertency and Error, I have endeavour'd to supply and amend.

Having thus done what I cou'd for this adopted Offspring; it is Time that I recommend it to a better and more able Benefactor, whose further Support may be of Use towards its Settlement in the World. And my Acquaintance with the Goodness of your GRACE's Spirit on many Occasions, leaves me no Room to doubt, that you will take this Orphan also into your Protection.

Indebted to your GRACE's illustrious House for all that I am; thither every grateful Consideration is wont to direct my Views and Affections. An Apprehension which then struck me, that such a Performance might be particularly serviceable to your GRACE, first inclin'd
me

D E D I C A T I O N.

me to listen to the Overtures which were made for preparing a second and more complete Edition of this Work; against which my little Leisure from other important Avocations, had else determin'd me. When therefore I sat down to examine the Contents of it, and saw evidently the general Usefulness of the Design, I cou'd withhold no longer the little Assistance which I was capable of giving. Your GRACE's Name will bring it to the public Test. If then it shall appear in some Sort to answer the Intent, and be possess'd of intrinsic Worth enough to save it, I shall find my great and leading Expectation answer'd in the same Degree; which was, that it might be improv'd into something agreeable and useful to your GRACE; an End, which will ever principally command the Attention of,

May it please your GRACE,

Your GRACE's most dutiful,

And devoted humble Servant,

WILLIAM COOKE.



T H E
P R E F A C E.



E have here no Design to raise the Reputation of this Work, by depreciating the many others that have already been publish'd on this Subject; it is sufficient for us to say, that we have followed a Plan entirely new, and at the same Time such an one as appeared to us much more useful, more rational, and less dry than any that has gone before it.

As all Works of this Kind must necessarily consist of Materials collected from other Authors, no Expence, no Labour has been spared, the most celebrated Works on this Subject have been consulted and compared with each other, and it has frequently happen'd, that scattered Hints widely dispersed, have served to clear up the most difficult and intricate Meanings, to a Degree of Demonstration; but amongst all the Authors to which we have had Recourse, we must here particularly acknowledge the great Advantage we have received from that ingenious Gentleman the Abbe Pluche, in his History of the Heavens. But as that learned and valuable Writer seems now and then to have carried
Matters

P R E F A C E.

Matters a little too far; the Reader will find less Use made of him, than in the former Edition. We have been careful to allow all Things to Evidence and Reason; but as little as might be to Conjecture. We have also receiv'd some useful Hints from the Abbe Banier's Mythology. But it behoves us especially, to acknowledge the great Service which we have receiv'd from the Writings of the learned *Bochart, Pignorius, Casalius, Kircher, Lipsius, Montfaucon* and others, who have profess'd to treat of the *Phenician, Egyptian, Greek and Roman Antiquities*.

Some Acquaintance with the Heathen Gods and the ancient Fables, is a necessary Branch of polite Learning, as without this it is impossible to obtain a competent Knowledge of the Classics, impossible to form a Judgment of Antique Medals, Statues or Paintings; or even to understand the Performances of the Moderns in these polite Arts.

Hence these Studies have been generally esteemed necessary for the Improvement of Youth; but in Works of this Kind, sufficient Care has not been taken, to unfold the Origin of the Heathen Gods, which has generally been mistaken. Some imagining that they had been Kings and Princes; others, that they were the various Parts of Nature. And others, that they were the Patriarchs and Heroes of the Jewish Nation. But each of these have been found equally contrary to Truth, when applied to the Pagan Theology, though some of their Fables have been embellished with many Circumstances related in the Mosaic History. In Works of this Kind, no Care has hitherto been taken to give the least Intimation of Abundance of Circumstances necessary to be known; and a Person reads the History of the Gods without finding any Thing added, that
can

can help him to unravel the Mysteries he meets with in every Page, or to entertain the least Idea of the Religion of their Worshipers.

The *Greeks* were entirely ignorant as to the Origin of their Gods, and incapable of transmitting their History to Posterity. *Herodotus* informs us, that the Gods of the *Greeks* were originally brought from *Egypt* and *Phenicia*, where they had been the Objects of religious Worship before any Colonies from these Countries settled in *Greece*. We ought then to search in *Egypt* and *Phenicia* for the Origin of the Gods; for the Gods whose Worship was chiefly promoted by the *Egyptians*, and carry'd by the *Phenicians* over all the Coasts of the World then known. The first *Egyptians*, unacquainted with Letters, gave all the Informations to the People, all the Rules of their Conduct, by erecting Figures, easily understood, and which served as Rules and Orders necessary to regulate their Behaviour, and as Advertisements to provide for their own Safety. A very few Figures diversified by what they held in their Hands, or carried on their Heads, were sufficient for this Purpose. These were ingenious Contrivances, and such as were absolutely necessary in a Country, where the least Mistake in Point of Time was sufficient to ruin all their Affairs.

But these *Egyptian* Symbols, giving Way to the easy Method of reaping Instruction from the Use of Letters, which were afterwards introduced, soon became obsolete, and the Memory of some particular Virtues still remaining, they were revered as the Images or Representations of superior and friendly Beings, who had frequently delivered them from impending Dangers, and soon were worshiped as the Gods of their Fathers. Their Histories were
wrote

wrote in Verse, and imbellish'd with Fictions founded on ancient Traditions. The Priests of different Countries increased the Delusion; they had read the *Mosaic History*, or at least had heard that the Sons of God had Conversation with the Daughters of Men; and from hence, influenced by Lust or Avarice, cloak'd their own Debaucheries, and sometimes those of Princes and great Men, under those of a God; and the Poets, whenever a Princess fail'd in Point of Modesty, had recourse to the same Method, in order to shelter her Reputation from vulgar Censure. By this Means the Deities in after Times were said to live in various Countries, and even in far distant Ages. Thus there became three hundred *Jupiters*, an Opinion derived from there being a Number of Places in which, in different Ages, *Jupiter* was said to have lived, reigned, and performed some extraordinary Actions, which antient Fables, the Fictions of the Poets, and the Artifices of Priests had render'd famous. But notwithstanding all these Fables, *Jupiter* was always acknowledged by the wisest Heathens to be impeccable, immortal, the Author of Life, the universal Creator, and the Fountain of Goodness.

This Scheme is here carried on and explained with respect to each Heathen Deity, and added to the common Histories and Fables of the Gods and Goddesses.

In the short Dissertation on the Theology of the Ancients, we have shewn the Rise of Idolatry, and its Connexion with the ancient Symbols. We have here exhibited the Sentiments of the Pagans with regard to the Unity of the Deity, and the Perfections they ascribe to him, from the concurrent Testimony of the Philosophers in various Ages, amongst the

the *Egyptians, Greeks and Romans*. And the whole is concluded with a short Account of the Progress of Idolatry.

In the Dissertation on the Mythology of the Ancients, we have endeavoured to account for the Rise of a Variety of Fables from the Licence of Poetry, imbellishing the common Incidents of Life by personating inanimate Beings, introducing fictitious Characters, and supernatural Agents. We have given the History of the Creation of the World, the State of Innocence, the Fall of Man, the universal Deluge, &c. according to the Traditions of different Nations, and the Opinions of the Poets and most eminent Philosophers, and compared them with the Account given by *Moses*. In short, we have here given a View of their religious, as well as moral Sentiments.

To the Whole is added, by Way of Appendix, a rational Account of the various superstitious Observances of Astrology, and the Manner by which Influences and Powers became ascribed to the Signs and Planets; of Prodigies, Auguries, the Aruspices and Oracles; of Altars, sacred Groves, and Sacrifices; of Priests and Temples, &c. In which the Origin of each is pointed out, and the Whole interspersed with such moral Reflexions, as have a Tendency to preserve the Minds of Youth from the Infection of superstitious Follies, and to give them such fundamental Principles, as may be of the greatest Service in helping them to form just Ideas of the Manners, Principles, and Conduct of the Heathen Nations.





THE
THEOLOGY and HISTORY
OF THE
HEATHENS,
Explain'd and Illustrated.

CHAP. I.

OF CHAOS.

HESIOD, the first Author of the fabulous System of the Creation, begins his Genealogy of the Gods with *Chaos*. Incapable of conceiving how something could be produced from nothing, he asserted the Eternity of Matter, and imagined to himself a confus'd Mass lying in the Womb of Nature, which contain'd the Principles of all Beings, and which afterwards rising by Degrees into Order and Harmony, at length produced the Universe. Thus the Heathen Poets endeavoured to account for the Origin of the World; of which they knew so little, that it is no Wonder they disguis'd rather than illustrated the Subject in their Writings. We find *Virgil* representing *Chaos* as one of the infernal Deities, and *Ovid*, at his first setting out in the *Metamorphosis*, or Transformation of the Gods, giving a

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very poetical Picture of that disorderly State in which all the Elements lay blended without Order or Distinction. It is easy to see, under all this Confusion and Perplexity, the Remains of Truth: The antient Tradition of the Creation being obscur'd with a Multiplicity of Images and Allegories, became an inexhaustible Fund for Fiction to improve upon, and swell'd the Heathen Theology into an unmeasurable Compass; so that in this Sense *Chaos* may indeed be properly stil'd the Father of the Gods.

Though it does not seem easy to give a Picture, or graphical Representation of *Chaos*, a modern Painter (1) has been so bold to attempt it. Beyond the Clouds, which compose the Body of his Piece, he has represented an immense Abyfs of Darknes, and in the Clouds an odd Medley of Water, Earth, Fire, Smoke, Winds, &c. But he has unluckily thrown the Signs of the *Zodiack* into his Work, and thereby spoil'd his whole Design.

Our great *Milton* in a noble and masterly Manner has painted the State in which Matter lay before the Creation.

On heavenly Ground they stood, and from the Shore
They view'd the vast unmeasurable Abyfs
Outrageous as a Sea, dark, wasteful, wild:
Up from the Bottom turn'd by furious Winds
And surging Waves, as Mountains, to assault
Heav'n's Height, and with the Center mix the Pole.

Book VII. l. 215.

CH A P. II.

Of CÆLUS and TERRA.

CÆLUS, or *Uranus*, as he was call'd by the *Greeks*, is said to be the Offspring of *Gaia* or *Terra*. This Goddess had given him Birth, that she might be surrounded and covered by him, and that he might afford a Mansion for the Gods. She next bore *Ourea*, or the Mountains, the Residence of the Wood Nymphs; and lastly, she became the Mother of *Pelagus*, or the Ocean. After this she married her Son *Uranus*, and had by him a numerous Offspring, among whom were *Oceanus*, *Cæus*, *Creus*,

(1) The Painter's Name was *Abrabam Diepenbeke*. He was born at *Bois le Duc*, and for some Time studied under *Peter-Paul Rubens*. *M. Meyssier* in his Book entituled *Des Images des Peintres*, gives him the Character of a great Artist, especially in painting on Glafs. The Piece above-mentioned has been consider'd by most People as a very ingenious Jumble, and 'tis plain the Painter himself was fond of it; for he wrote his Name in the Mass to complete the confusion,

*Hyperion, Japhet, Theia, Rhea, Themis, Mnemosyne, Phæbe, Tetys, Saturn, the three Cyclops, viz. Brontes, Steropes, and Arges; and the Giants, Cottus, Gyges, and Briareus. Terra, however, was not so strictly bound by her conjugal Vow, for by Tartarus she had Typhæus, or Typhon, the great Enemy of Jupiter. Cælus, having for some Offence imprison'd the Cyclops, his Wife, to revenge herself, incited her Son Saturn, who by her Assistance took the Opportunity, to castrate his Father with an Instrument she furnish'd him with. The Blood of the Wound produced the three Furies, the Giants, and the Wood Nymphs. The Genital Parts, which fell into the Sea, impregnating the Waters, formed *Venus*, the most potent and charming of the Goddesses.*

According to *Lactantius*, *Cælus* was an ambitious and mighty Prince, who affecting Grandeur, call'd himself the Son of the Sky, which Title his Son *Saturn* also assum'd in his Turn. But *Diodorus* makes *Uranus* the first Monarch of the *Atlantides*, a Nation inhabiting the Western Coast of *Africa*, and famous for Commerce and Hospitality. From his Skill in Astronomy, the *Starry Heavens* were called by his Name; and for his Equity and Beneficence he was denominated *King of the Universe*. Nor was his Queen *Titea* less esteem'd for her Wisdom and Goodness, which after her Death procur'd her the Honour of being deify'd by the Name of *Terra*. She is represented in the same Manner as *Vesta*, of whom we shall have Occasion to speak more particularly.

CHAPTER III.

Of HYPERION and THEIA.

THEIA, or *Bastia*, succeeded her Parents, *Cælus* and *Terra*, in the Throne; she was remarkable for her Modesty and Chastity; but being desirous of Heirs, she married *Hyperion* her Brother, to whom she bore *Helios* and *Selene* (the Sun and Moon,) as also a second Daughter, call'd *Aurora* (or the Morning) but the Brothers of *Theia* conspiring against her Husband caused him to be assassinated, and drown'd her Son *Helios* in the River *Eridanus* (1). *Selene*, who was extremely fond of her Brother, on hearing his Fate, precipitated herself from a high Tower. They were both rais'd to the Skies, and *Theia* after wandering distracted, at last disappear'd in a Storm of Thunder

(1) This seems copied from the Story of *Phæton*.

and Lightning. After her Death the Conspirators divided the Kingdom.

Historians say, that *Hyperion* was a famous Astronomer, who, on Account of his discovering the Motions of the celestial Bodies, and particularly the two great Luminaries of Heaven, was called the Father of those Planets.

CHAP. IV.

Of OCEANUS and TETHYS.

THIS Deity was one of the eldest Sons of *Cælus* and *Terra*, and married his Sister *Tethys*, besides whom he had several other Wives. Each of them possess'd a hundred Woods, and as many Rivers. By *Tethys* he had *Ephyre*, who was match'd to *Epimetheus*, and *Pleione* the Wife of *Atlas*. He had several other Daughters and Sons whose Names it would be endless to enumerate, and indeed they are only those of the principal Rivers of the World.

Two of the Wives of *Oceanus* were *Pamphyloge* and *Parthenope*. By the first he had two Daughters *Asia* and *Lybia*; and by the last, two more, call'd *Europa* and *Thracia*, who gave their Names to the Countries so denominated. He had also a Daughter, call'd *Cephyra* who educated Neptune, and three Sons, viz. *Trip-tolemus*, the Favourite of *Ceres*, *Nereus*, who presided over Salt-Waters, and *Achelous*, the Deity of Fountains and Rivers.

The Antients regarded *Oceanus* as the Father of Gods and Men, on Account of the Ocean's encompassing the Earth with his Waves, and-because he was the Principle of that radical Moisture diffus'd through universal Matter, without which, according to *Thales*, nothing could either be produced or subsist.

Homer makes *Juno* visit him at the remotest Limits of the Earth, and acknowledge him and *Tethys* as the Parents of the Gods, adding that she herself had been brought up under their Tuition.

Oceanus was depicted with a Bull's Head, to represent the Rage and Bellowing of the Ocean when agitated by Storms.

CHAP. V.

Of AURORA and TITHONUS.

WE have already observed, that this Goddess was the youngest Daughter of *Hyperion* and *Theia*. By the Greeks she was stil'd *Eos*; and by the Latins *Aurora*, on Account of her bright or golden Colour, and the Dew which attends her. *Orpheus* calls her the Harbinger of *Titan*, because the Dawn bespeaks the Approach of the Sun; others make her the Daughter of *Titan* and the Earth. She fell in Love with a beautiful Youth named *Cephalus* (whom some suppose to be the same with the Sun,) by whom she had *Phaeton*. She had also an Amour with *Orion*, whom she first saw a Hunting in the Woods, and carried him with her to *Delos*. By *Astreas* her Husband, one of the *Titans*, she had the Stars, and the four Winds, *Argestes*, *Zephyrus*, *Boreas*, and *Notus*. But her greatest Favourite was *Tithonus*, to whom she bore *Æmation* and *Memnon*. This young Prince she transported to *Delos*, thence to *Æthiopia*, and last into Heaven, where she obtain'd for him from the *Deities*, the Gift of Immortality; but at the same Time forgot to add Youth, which alone could render the present valuable. *Tithonus* grew old, and so decrepit as to be rock'd to Sleep like an Infant. His Mistress not being able to procure Death, to end his Misery changed him into a Grasshopper; an Insect which by casting its Skin renews its Youth, and in its chirping still retains the Loquacity of old Age.

The Historians say that *Tithonus* was a great Improver of Astronomy, and used to rise before Morning to make his Observations. They add, that his Vigilance and Temperance were rewarded with a long Life; but when the Infirmities of old Age came on at last, *Aurora*, by the Help of oriental Drugs, restor'd him to Health and Vigour. Thus have they done Justice to the Salubrity of the Morning. This Prince is said to have reign'd in *Media*, where he founded the City of *Susa* on the River *Chaspes*, which became afterwards the Seat of the Persian Empire.

The Story of *Cephalus* is related differently. He was the Nephew of *Æolus*, and had married *Procris* Daughter of *Erichonius* King of Athens. *Aurora* seeing him often early in the Woods, intent on his Sport, conceiv'd a violent Passion for him, and carried him with her to Heaven, where she in vain used all her Arts to engage him to violate his conjugal Vow. The Prince, as fond of his Wife as the Goddess was of him, remain'd inexorably

rably faithful. Aurora therefore, to undeceive him, sent him to *Procris* in the Disguise of a Merchant, to tempt her Constancy by large Presents: This Artifice succeeded, and just when his Spouse was on the Point of yielding, the unhappy Husband discovered himself, and *Procris* fled to the Woods to hide her Shame. But being afterwards reconcil'd, she made *Cephalus* a Present of an unerring Dart. A Present like this increased his Inclination to Hunting, and prov'd doubly fatal to the Donor. It happen'd the young Prince, one Day wearied with his Toil, sat down in the Woods and call'd for Aurora, or the gentle Breeze to cool him (4); this being overheard was carried to *Procris*, who though inconstant, was Woman enough to be jealous; influenc'd by this Passion she followed her Husband, and conceal'd herself in a Thicket, where she could observe his Motions. Unluckily the Noise she made alarm'd her Husband, who thinking some wild Beast lay conceal'd, discharged the infallible Arrow, and pierc'd her to the Heart.

Mr. Pope in some Lines upon a Lady's Fan of his own Design, painted with this Story, has with his wonted Delicacy and Judgment applied it;

Come, gentle Air! th' Æolian Shepherd said,
While *Procris* panted in the secret Shade;
Come, gentle Air, the fairer *Delia* cries,
While at her Feet her Swain expiring lies,
Lo the glad Gales o'er all her Beauties stray,
Breathe on her Lips, and in her Bosom play!
In *Delia's* Hand this Toy is fatal found,
Nor cou'd that fabled Dart more surely wound.
Both Gifts destructive to the givers prove;
Alike both Lovers fall by Those they love.
Yet guiltless too this bright destroyer lives,
At random Wounds, nor knows the Wounds she gives;
She views the Story with attentive Eyes,
And pities *Procris* while her Lover dyes.

There is no Goddess of whom we have so many beautiful Descriptions in the Poets as Aurora. Indeed it is no wonder they are luxuriant on this Subject, as there is perhaps no Theme in Nature, which affords such an extensive Field for Poetry or Painting as the varied Beauties of the Morning, whose Approach seems to exhilarate and enliven the whole animal Creation.

(4) In a capital Picture near the Hague, this Goddess is represented in a golden Chariot drawn by white Horses wing'd; on her Head is the Morning Star, and she is attended by *Phœbus* and the Dawn.

CHAP. V.

Of ATLAS.

ATLAS was the Son of *Japetus* and *Clymene*, and the Brother of *Prometheus*. In the Division of his Father's Dominions, *Mauritania* fell to his Share, where he gave his own Name to that Mountain, which still bears it. As he was greatly skill'd in Astronomy, he became the first Inventor of the Sphere, which gave Rise to the Fable, of his supporting the Heavens on his Shoulders. He had many Children. Of his Sons the most famous was *Hesperus*, *Tooke* calls him his Brother, p. 325, who reign'd some Time in Italy, which from him was call'd *Hesperia*. It is said, this Prince being on Mount Atlas to observe the Motion of the Stars, was carried away by a Tempest, and in Honour to his Memory the Morning-Star was afterwards call'd by his Name. He left three Daughters, *Egle*, *Arcthusa* and *Hesperibus*, who went by the general Appellation of *Hesperides*, and were possess'd of those famous Gardens which bore golden Fruit, and were guarded by the Vigilance of a formidable Dragon.

Atlas had seven Daughters, call'd after his own Name *Atlantides*, viz. *Maia*, *Electra*, *Taygete*, *Asterope*, *Merope*, *Haylcione* and *Celano*. All these were match'd either to Gods or Heroes, by whom they left a numerous Posterity. These from their Mother *Pleione*, were also styl'd *Pleiades* (1). *Busiris*, King of Egypt, carried them off by Violence; but Hercules travelling through Africa conquer'd him, and delivering the Princesses, restor'd him to their Father, who to requite his Kindness taught him Astronomy, whence arose the Fable, of that Hero's supporting the Heavens for a Day to ease the Atlas of his Toil. The *Pleiades*, however, endured a new Persecution from Orion, who pursued them five Years, till Jove prevailed on by their Prayers took them up into the Heavens, where they form the Constellation, which bears their Name.

By *Aethra* Atlas was the Father of seven Daughters, call'd *Ambrosia*, *Emdora*, *Pasitoe*, *Coronis*, *Plexaris*, *Pytho*, and *Tyche*, who bore one common Appellation of the *Hyades* (2). These Virgins griev'd so immoderately for the Death of their

(1) So call'd from a Greek Word, which signifies Sailing; because they were reckon'd favourable to Navigation.

(2) From the Greek Verb to Rain, the Latins call'd them *Suculae*, from the Greek Word *vis*, or Swine, because they seem'd to delight in wet and dirty Weather.

Brother *Hyas*, devour'd by a Lion, that Jupiter, out of Compassion, changed them into Stars, and placed them in the Head of *Taurus*, where they still retain their Grief, their Rising and Setting being attended with extraordinary Rain. Others make these last the Daughters of *Lycurgus*, born in the Isle of *Naxos*, and translated to the Skies, for their Care in the Education of *Bacchus*, probably because these Showers are of great Benefit in forwarding the Vintage.

According to *Hyginus*, Atlas having assisted the Giants in their War against Jupiter, was by the victorious God doom'd as a Punishment, to sustain the Weight of the Heavens.

Ovid gives a very different Account of Atlas, who, as he says, was the Son of *Japetus* and *Asia*. He represents him as a powerful and wealthy Monarch, Proprietor of the Gardens which bore golden Fruit; but tells us, that being warn'd by the Oracle of *Themis*, that he should suffer some great Injury from a Son of Jupiter, he strictly forbid all Foreigners Access to his Court or Presence. *Perseus*, however, had the Courage to appear before him, but was ordered to retire, with strong Menaces in Case of Disobedience. But the Hero presenting his Shield with the dreadful Head of *Medusa* to him, turn'd him into the Mountain which still bears his Name,

The *Abbe La Pluche* has given a very clear and ingenious Explanation of this Fable. Of all Nations the *Egyptians* had with the greatest Assiduity cultivated *Astronomy*. To point out the Difficulties which attend the Study of this Science, they represented it by an Image, bearing a Globe or Sphere on its Back, and which they call'd *Atlas*, a Word signifying (3) great Toil or Labour. But the Word also signifying support (4), the *Phœnicians*, led by the Representation, took it in this last Sense; and in their Voyages to *Mauritania*, seeing the high Mountains of that Country covered with Snow, and losing their Tops in the Clouds, gave them the Name of *Atlas*, and so produced the Fable, by which the Symbol of Astronomy used among the *Egyptians*, became a *Mauritanian* King, transform'd into a Mountain, whose Head supports the Heavens.

The rest of the Fable is equally easy to account for. The annual Inundations of the *Nile* obliged that People, to be very exact in observing the Motions of the heavenly Bodies. The *Hyades* or *Huades*, took their Name from the Figure V which they form

(3) From *Telaab*, to strive, comes *Atlab* Toil; whence the *Greeks* derived their *αγρλος*, or Labour, and the *Romans* *exantilo* to surmount great Difficulties.

(4) From *Telab*, to suspend, is derived *Atlab*, support, whence the *Greek* Word *Ε. στλ* for a Column or Pillar,

in the Head of *Taurus*. The *Pleiades* were a remarkable Constellation, and of great Use to the *Egyptians* in regulating the Seasons. Hence they became the Daughters of *Atlas*: And *Orion*, who rises just as they set, was call'd their Lover. By the golden Apples which grew in the Gardens of the *Hesperides*, the *Phenicians* express'd the rich and beneficial Commerce they had in the *Mediterranean*; which being carried on during three Months of the Year only, gave Rise to the Fable of the *Hesperian Sisters* (5).

CHAP. VII.

Of JAPETUS, and his Sons EPIMETHEUS and PROMETHEUS; of PANDORA'S Box, and the Story of DEUCALION and PYRRHA.

JAPETUS was the Offspring of *Cælus* and *Terra*, and one of the Giants who revolted against *Jupiter*. He was a powerful and haughty Prince, who liv'd so long, that his Age became a Proverb. Before the War he had a Daughter, call'd *Anchiale*, who founded a City of her own Name in *Gilicia*. He had several Sons, the chief of whom were *Atlas*, (mention'd in the preceding Chapter) *Bupagus*, *Prometheus* (6) and *Epimetheus*. Of these, *Prometheus* became remarkable, by being the Object of *Jupiter's* Relentment. The Occasion is related thus; Having sacrificed two Bulls to that Deity, he put all the Flesh of both in one Skin, and the Bones in the other, and gave the God his Choice, whose Wisdom for once fail'd him so, that he pitch'd upon the worst Lot. *Jupiter* incens'd at the Trick put upon him, took away Fire from the Earth, 'till *Prometheus*, by the Assistance of *Minerva*, stole into Heaven, and lighting a Stick at the Chariot of the Sun, recovered the Blessing, and brought it down again to Mankind. Others say the Cause of *Jupiter's* Anger was different, *Prometheus* being a great Artist, had formed a Man of Clay of such exquisite Workmanship, that *Pallas*, charm'd with his Ingenuity, offered him whatever in Heaven could contribute to finish his Design: For this End she took him up with her to the celestial Mansions, where, in a Ferula, he hid some of the Fire of the Sun's Chariot Wheel, and used it to

(5) From *Espe*, the good Share, or the best Lot.

(6) So call'd from *πρόνοια*, or Providence, that is, his Skill in Divination.

animate his Image (7). *Jupiter*, either to revenge his Theft, or the former Affront, commanded *Vulcan* to make a Woman, which, when he had done, she was introduced into the Assembly of the Gods, each of whom bestowed on her some Additional Charm or Perfection. *Venus* gave her Beauty, *Pallas* Wisdom, *Juno* Riches, *Mercury* taught her Eloquence, and *Apollo* Musick: From all these Accomplishments, she was stil'd *Pandora* (8), and was the first of her Sex. *Jupiter*, to complete his Designs, presented her a Box, in which he had enclosed *Age*, *Diseases*, *War*, *Famine*, *Pestilence*, *Discord*, *Envy*, *Calumny*, and in short, all the Evils and Vices which he intended to afflict the World with. Thus equipped, she was sent down to *Prometheus*, who wisely was on his Guard against the Mischief design'd him. *Epimetheus* his Brother, though forewarn'd of the Danger, had less Resolution; for enamour'd with the Beauty of *Pandora* (9), he married her, and opened the fatal Box, the Contents of which soon overspread the World. *Hope* alone rested at the Bottom. But *Jupiter*, not yet satisfy'd, dispatch'd *Mercury* and *Vulcan* to seize *Prometheus*, whom they carry'd to Mount *Caucasus*, where they chain'd him to a Rock, and an Eagle or Vulture was commission'd to prey on his Liver, which every Night was renewed in Proportion as it was consum'd by Day. But *Hercules* soon after kill'd the Vulture and delivered him. Others say, *Jupiter* restor'd him his Freedom for discovering his Father *Saturn's* Conspiracy (10) and dissuading his intended Marriage with *Thetis*. *Nicander*, to this Fable of *Prometheus*, lends an additional Circumstance. He tells us some ungrateful Men discovered the Theft of *Prometheus* first to *Jupiter*, who rewarded them with perpetual Youth. This Present they loaded on the Back of an Ass, who stopping at a Fountain to quench his Thirst, was hinder'd by a Water Snake, who would not let him drink till he gave him the Burthen he carried. Hence the Serpent renews his Youth upon changing his Skin.

Prometheus had an Altar in the Academy at *Athens*, in common with *Vulcan* and *Pallas*. His Statues are represented with a Scepter in the Hand.

(7) Some say his Crime was not the enlivening a Man of Clay; but the Formation of Woman.

(8) So call'd from *pan* *dapen* i. e. loaded with Gifts or Accomplishments. *Hesiod* has given a fine Description of her in his *Theogony*. *Cock*, p. 770.

(9) Others say *Pandora* only gave the Box to the Wife of *Epimetheus*, who open'd it from a Curiosity natural to her Sex.

(10) *Lucian* has a very fine Dialogue between *Prometheus* and *Jupiter* on this Subject.

There is a very ingenious Explanation of this Fable; it is said *Prometheus* was a wise Prince, who reclaiming his Subjects from a Savage to a social Life, was said to have animated Men out of Clay: He first instituted Sacrifices (according to (1) *Pliny*) which gave Rise to the Story of the two Oxen. Being expell'd his Dominions by *Jupiter* he fled to *Scythia*, where he retir'd to Mount *Caucasus*, either to make Astronomical Observations, or to indulge his Melancholy for the Loss of his Dominions. This occasion'd the Fable of the Vulture feeding upon his Liver. As he was also the first Inventor of forging Metals by Fire, he was said to have stole the Element from Heaven. In short, as the first Knowledge of Agriculture, and even Navigation, is ascribed to him, it is no Wonder if he was celebrated for forming a living Man from an inanimated Substance.

Some Authors imagine *Prometheus* to be the same with *Noah*. The learned *Bochart* imagines him to be *Magog*. Each Opinion is supported by Arguments, which do not want a Shew of Probability.

The Story of *Pandora* affords very distinct Traces of the Tradition of the Fall of our first Parents, and the Seduction of *Adam* by his Wife *Eve*.

CHAP. VIII.

Of DEUCALION and PYRRHA.

DEUCALION was the Son of *Prometheus*, and had married his Cousin German *Pyrrha* the Daughter of *Epimetheus*, who bore him a Son, called *Helene*, who gave his Name to Greece. *Deucalion* reigned in *Thessaly* (2), which he govern'd with Equity and Justice; but his Country, for the Wickedness of the Inhabitants, being destroy'd by a Flood, he and his Queen only escaped by saving themselves on Mount *Parnassus*. After the Decrease of the Waters, this illustrious Pair consulted the Oracle of *Themis* in their Distress. The Answer was in these Terms, 'Depart the Temple, veil your Heads and Faces, unloose your Girdles; and throw behind your Backs the Bones of your Grandmother.' *Pyrrha* was shock'd at an Advice, which her Piety made her regard with Horror: But *Deucalion*

(1) *Pliny*, Book 7, cap. 36.

(2) By the *Arundelian Marbles*, *Deucalion* rul'd at *Lycera*, in the Neighbourhood of *Parnassus*, about the Beginning of the Reign of *Cecrops* King of *Athen*.

penetrating the mystical Sense reviv'd her, by telling her the Earth was their Grandmother, and that the Bones were only Stones. They immediately obey the Oracle, and behold its Effect. The Stones which *Deucalion* threw, became living Men: Those cast by *Pyrrha* rose into Women. With these, returning into *Thessaly*, that Prince repeopled his Kingdom, and was honour'd as the *Restorer of Mankind*.

To explain this Fable it is necessary to observe, there were five Deluges, of which the one in Question was the *Fourth*, in order of Time, and lasted, according to *Aristotle's* Account, the whole Winter. It is therefore needless to waste Time in drawing a Parallel between this Story and the *Mosaic Flood*. The Circumstance of the Stones (3) seems occasioned by the same Word bearing two Significations; so that these mysterious Stones are only the Children of such as escap'd the general Inundation.

C H A P. IX.

Of SATURN.

SATURN was the younger Son of *Cælus* and *Terra*, and married his Sister *Vesta*. Under the Article of *Cælus*, we have taken Notice how he treated his Father. We find a new Proof of his Ambition in his endeavouring, by the Assistance of his Mother, to exclude his elder Brother *Titan* from the Throne, in which he so far succeeded, that this Prince was obliged to resign his Birthright, on these Terms, that *Saturn* should not bring up any Male Children, so that the Succession might devolve to the right Male Line again.

Saturn, it is said, observed these Conditions so faithfully, that he devour'd all the Sons he had by his Wife, as soon as born. But his Exactness in this Point was at last frustrated by the Artifice of *Vesta*. Having brought forth the Twins, *Jupiter* and *Juno*, she presented the latter to her Husband, and concealing the Boy, sent him to be nursed on Mount *Ida* in *Crete*, committing the Care of him to the *Curetes* and *Corybantes*. *Saturn*, however, getting some Intelligence of the Affair, demanded the Child, in whose stead his Wife gave him a Stone swaddled up, which he swallow'd. This Stone had the Name of *Ab-addir* (or the Potent Father) and receiv'd divine Honours.

(3) The Phenician Word *Aben*, or *Eben*, signifies both a Stone and a Child; and the Greek Word $\Delta\alpha\alpha\varsigma$ $\Delta\alpha\epsilon\varsigma$ denotes either a Stone or a People.

This Fiction, of *Saturn's* devouring his Sons, according to Mr. *Le Clerc* (4), was founded upon a Custom which he had of banishing or confining his Children, for fear they should one Day rebel against him. As to the Stone which *Saturn* is said to swallow, this is another Fiction founded on the double Meaning of the Word *Eben*, which signifies both a *Stone* and a *Child*, and means no more than, that *Saturn* was deceiv'd by *Rhea's* substituting another Child in the Room of *Jupiter*.

Titan finding the mutual Compact made between him and his Brother thus violated, took Arms to revenge the Injury, and not only defeated *Saturn*, but made him and his Wife *Vesta* Prisoners, whom he confin'd in *Tartarus*, a Place so dark and dismal, that it afterwards became one of the Apellations of the infernal Regions. In the mean Time *Jupiter* being grown up, rais'd an Army in *Crete* for his Father's Deliverance. He also hired the *Cecrops* to aid him in this Expedition; but on their Refusal to join him after taking the Money, he turned them into Apes. After this he marched against the *Titans*, and obtain'd a complete Victory. The Eagle which appeared before the Engagement, as an auspicious Omen, was ever after chosen to carry his Thunder. From the Blood of the *Titans*, slain in the Battle, proceeded Serpents, Scorpions, and all venomous Reptiles. Having by this Success freed his Parents, the young Prince caused all the Gods assembled, to renew their Oath of Fidelity to *Saturn*, on an Altar, which on that Account has been rais'd to a Constellation in the Heavens. *Jupiter* after this married *Metis* Daughter of *Oceanus*, who, it is reported, gave *Saturn* a Potion, which caused him to bring up *Neptune* and *Plut*, with the rest of the Children he had formerly devour'd (5).

The Merit of the Son, (as it often happens) only serv'd to increase the Father's Jealousy, which receiv'd new Strength from an antient Oracle or Tradition, that he should be dethron'd by one of his Sons. *Jupiter* therefore secretly inform'd of the Measures taken to destroy him, suffer'd his Ambition to get the Ascendent over his Duty, and taking up Arms, deposed his Father, whom by the Advice of *Prometheus*, he bound in woollen Fetters, and threw into *Tartarus* with *Japetus* his Uncle. Here *Saturn* suffered the same barbarous Punishment of Castration he had inflicted on his Father *Cælus*.

Macrobius searches into the Reason why this God was bound with Fetters of Wool, and adds from the Testimony of *Apolonius*, that he broke these Cords once a Year at the Celebration

(4) Remarks upon *Hesiod*.

(5) By this, *Jupiter* should be the youngest Son of *Saturn*.

of the *Saturnia* (6). This he explains by saying, that this Fable alluded to the Corn, which being shut up in the Earth, and detain'd by Chains, soft and easily broken, sprung forth and annually arriv'd at Maturity. The *Abbe Banier* says (7), that the *Greeks* look'd upon the Places situated to the East, as higher than those that lay westward; and from hence concludes, that by *Tartarus* or *Hell*, they only meant *Spain*. As to the Castration of *Saturn*, Mr. *Le Clerc* conjectures (8), that it only means that *Jupiter* had corrupted his Father's Council, and prevailed upon the most considerable Persons of his Court to desert him.

The Manner in which *Saturn* escaped from his Prison is not related. He fled to *Italy*, where he was kindly receiv'd by *Janus*, then King of that Country, who associated him in the Government. From hence that Part of the World obtained the Name of *Saturnia Tellus*, as also that of *Latium* from *Lateo* to lie hid, because he found a Refuge here in his Distress. On this Account Money was coin'd with a Ship on one Side, to signify his Arrival, and a *Janus* with a double Head on the other, to denote his sharing the regal Authority.

The Reign of *Saturn* was so mild and happy, that the Poets have given it the Name of the GOLDEN AGE, and celebrated it with all the Pomp and Luxuriancy of Imagination (9). According to *Varro*, this Deity, from his instructing the People in Agriculture and Tillage, obtain'd his Name (10) of *Saturn*. The Sickle which he used in reaping being cast into *Sicily*, gave that Island its ancient Name of *Drepanon*, which in *Greek* signifies that Instrument.

The Historians give us a very different Picture of *Saturn*. *Diodorus* represents him, as a tyrannical, covetous, and cruel Prince, who reign'd over *Italy* and *Sicily*, and enlarged his Dominions by Conquest: He adds, that he oppress'd his Subjects by severe Taxes, and kept them in Awe by strong Garrisons. This Account agrees very well with those who make *Saturn* the first who instituted human Sacrifices, which probably gave Rise to the Fable of his devouring his own Children. Certain it is, that the *Carthaginians* (1) offer'd young Children to

(6) *Sat. Lib. 1. c. 8.*

(7) *Banier's Mythology*, Vol. 2. 185.

(8) Remarks upon *Hesiod*.

(9) The Reader will see more on this Head under the succeeding Article.

(10) From *Satus*, that is, Sowing or Seed-Time.

(1) Mr. *Selden* in his Treatise of the *Syrian* Gods, speaking of *Moloch*, imagines from the Cruelty of his Sacrifices, he was the same as *Saturn*. In the Reign of *Tiberius*, that Prince crucify'd the Priests of *Saturn* for offering young Infants at his Altars. This Idea of *Saturn's* Malignity is, perhaps, the Reason why the Planet, which bears this Name, was thought so inauspicious and unfriendly to Mankind.

this Deity; and amongst the *Romans*, his Priests were cloath'd in Red, and at his Festivals Gladiators were employ'd to kill each other.

The Feasts of this Deity were celebrated with great Solemnity amongst the *Romans* about the Middle of *December*. They were first instituted by *Tullus Hostilius*, though *Livy* dates them from the Consulship of *Manilius* and *Sempronius*. They lasted but one Day till the Time of *Julius Caesar*, who ordered them to be protracted to three Days; and in Process of Time they were extended to five. During these, all publick Business was stopp'd, the Senate never assembled, no War could be proclaimed, or Offender executed. Mutual Presents of all Kinds, (particularly Wax Lights) were sent and receiv'd, Servants wore the *Pileus* or Cap of Liberty, and were waited on by their Masters at Table. All which was design'd to shew the Equality and Happiness of Mankind under the golden Age.

The *Romans* kept in the Temple of *Saturn*, the *Libri Elephanti*, or Rolls, containing the Names of the *Roman* Citizens, as also the Publick Treasure. This Custom they borrowed from the *Egyptians*, who in the Temple of *Sudet*, or *Chrone*, deposited their Genealogies of Families and the publick Money.

Saturn, like the other Heathen Deities, had his Amours. He fell in Love with the Nymph *Phyllyra*, the Daughter of *Oceanus*, and was by his Wife *Rhea* so near being surpris'd in her Company, that he was forc'd to assume the Form of a Horse. This sudden Transformation had such an Effect on his Mistress, that she bore a Creature whose upper Part was like a Man, and the rest like a Horse. This Son of *Saturn* became famous for his Skill in Musick and Surgery.

A modern Author, *M. La Pluche*, has very justly accounted for this fabulous History of *Saturn*, which certainly deriv'd its Origin from *Egypt*. The annual Meeting of the Judges in that Country was notify'd by an Image with a long Beard, and a Scythe in his Hand. The first denoted the Age and Gravity of the Magistrates, and the latter pointed out the Season of their assembling, just before the first Hay-making or Harvest. This Figure they call'd by the Names of *Sudet* (2), *Chrone* (3), *Chiron* (4), and *Saterim* (5); and in Company with it, always expos'd, another Statue representing *Isis*, with several Breasts, and sur-

(2) From *Tjadick*, or *Sudet*, Justice, or the Just.

(3) From *Keren*, Splendor, the Name given to *Moses* on his Descent from the Mount; hence the *Greek* *Zeus*.

(4) From *Coben* a Priest, is deriv'd *Keunab*, or the sacerdotal Office.

(5) From *Setch*, a Judge, is the Plural *Saterim*, or the Judges.

rounded with the Heads of Animals, which they call'd *Rben* (6), as these Images continued exposed till the Beginning of the new Solar Year, or the Return of the *Osiris* (the Sun) to *Saturn* became regarded as the Father of Time. Upon other Occasions the *Egyptians* depicted him with Eyes before and behind, some of them open, others asleep; and with four Wings, two shut and two expanded (7). The *Greeks* took these Pictures in the literal Sense, and turn'd into fabulous History what was only allegorical.

Bochart, and some other learned Antiquaries, conceived *Saturn* to be the same with *Noah*, and drew a Parallel, in many Instances, which seem to favour their Opinion.

Saturn was usually represented as an old Man, bare-headed and bald, with all the Marks of Age and Infirmary in his Face. In his Right-Hand they sometimes plac'd a Sickle, or Scythe, at others a Key, and a Serpent biting its own Tail, and circumflex'd in his Left. He sometimes was pictur'd with six Wings, and Feet of Wool, to shew how insensibly and swiftly Time passes. The Scythe denoted his cutting down and impairing all Things, and the Serpent the Revolution of the Year: *Quod in sepe volvitur Annus*.

CHAP. X.

Of the GOLDEN AGE.

DIFFICULT as it is, to reconcile the Inconsistencies between the Poets and Historians in the preceding Account of *Saturn*, yet the concurrent Testimony of the former in placing the *Golden Age* in his Times, seems to determine the Point in his Favour; and to prove that he was a Benefactor and Friend to Mankind, since they enjoy'd such Felicity under his Administration. We can never sufficiently admire the masterly Description given by *Virgil* of these *Halcyon Days*, when Peace and Innocence adorn'd the World, and sweeten'd all the Blessings of untroubled Life. *Ovid* has yet heighten'd the Description with those Touches of Imagination peculiar to him. Amongst the *Greek Poets*, *Hesiod* has touch'd this Subject with that agreeable Simplicity which distinguishes all his Writings.

(6) From *Rabab*, to feed, comes *Rebea*, or *Rbea*, a Nurse.

(7) This Figure seems borrowed from the Cherubim of the *Hebrews*.

By the *Golden Age* might be figured out the Happiness of the Primæval State before the first and universal Deluge, when the Earth remaining in the same Position in which it was first created, flourish'd with perpetual Spring, and the Air always temperate and serene, was neither discompos'd by Storms, nor darkn'd by Clouds. The Reason of affixing this Time to the Reign of *Saturn*, was probably this: The *Egyptians* held the first annual Assembly of their Judges in the Month of *February*, and as the Decisions of these Sages were always attended with the highest Equity, so the People regarded that Season as a Time of general Joy and Happiness, rather as all Nature with them was then in Bloom, and the whole Country looked like one enswell'd Garden, or Carpet.

But after all it appears, that these halcyon Times were but of a short Duration, since the Character *Plato*, *Pythagoras*, and others give of this Age can only relate to that State of perfect Innocence which ended with the Fall.

C H A P. XI.

Of the GIANTS.

THE Giants were produced (as has been already observ'd) of the Blood which flow'd from the Wound of *Saturn*, when castrated by his Son *Jupiter*. Proud of their own Strength, and fir'd with a daring Ambition, they enter'd into an Association to dethrone *Jupiter*; for which Purpose they pil'd Rocks on Rocks, in order to scale the Skies. This Engagement is differently related by Authors, both as to the Place where it happen'd and the Circumstances which attended it; some Writers laying the Scene in *Italy* (8), others in *Greece* (9). It seems the Father of the Gods was apprized of the Danger, as there was a prophetic Rumor amongst the Deities, that the Giants should not be overcome, unless a Mortal assisted in the War. For this Reason *Jove*, by the Advice of *Pallas*, call'd up *Hercules*, and being assisted by the rest of the Gods gain'd a complete Victory over the Rebels, most of whom perish'd in the Conflict. *Hercules* first slew *Alcyon* with an Arrow, but he still surviv'd and grew stronger, till *Minerva* drew him out of the Moon's Orb, when he expir'd. This Goddess also cut off the Heads of *Enceladus* and *Pallantes*, and afterwards encountering *Alcyoneus* at the *Corinthian Isthmus*, kill'd him in Spite of his monstrous Bulk.

(8) In the *Pblegræan Plain*, in *Campania*, near Mount *Vesuvius*, which abound with subterraneous Fires, and hot Mineral Springs.

(9) Where they set Mount *Ossa* on *Pelion*, in order to ascend the Skies.

D

Porphyris,

Porphyris, about to ravish *Juno*, fell by the Hands of *Jupiter* and *Hercules*. *Apollo* and *Hercules* dispatch'd *Ephialtes*, and *Hercules* slew *Eurytus*, by darting an Oak at him. *Clytus* was slain by *Hecate*, and *Polybotes* flying through the Sea, came to the Isle of *Coos*, where *Neptune* tearing off Part of the Land, hurl'd it at him, and form'd the Isle of *Nisyros*. *Mercury* slew *Hyppolitus*, *Gratian* was vanquish'd by *Diana*, and the *Parce* claim'd their Share in the Victory, by the Destruction of *Agryus* and *Thoan*. Even *Silenus* his Ass by his opportune Braying, contributed to put the Giants in Confusion, and compleat their Ruin. During this War, of which *Ovid* has left us a short Description, *Pallas* distinguish'd herself by her Wisdom, *Hercules* by his Strength, *Pan* by his Trumpet, which struck a Terror in the Enemy, and *Bacchus* by his Activity and Courage. Indeed their Assistance was no more than seasonable; for when the Giants first made their audacious Attempt, the Gods were so astonish'd, that they fled into *Egypt*, where they conceal'd themselves in various Shapes.

But the most dreadful of these Monsters, and the most difficult to subdue, was *Typhon* or *Typhæus*; whom, when he had almost discomfited all the Gods, *Jupiter* pursued to Mount *Caucasus*, where he wounded him with his Thunder; but *Typhon* turning upon him took him Prisoner, and after cutting with his own Sickle the Nerves of his Hands and Feet, threw him on his Back, carried him into *Cilicia*, and imprison'd him in a Cave, whence he was deliver'd by *Mercury*, who restor'd him to his former Vigour. After this, *Jove* had a second Engagement with *Typhon*, who flying into *Sicily*, was overwhelm'd by Mount *Ætna*.

The Giants are represented by the Poets as Men of huge Stature and horrible Aspect, their lower Parts being of a Serpentine Form. But above all, *Typhon*, or *Typhæus*, is describ'd in the most shocking Manner. *Hesiod* has given him an hundred Heads of Dragons uttering dreadful Sounds, and having Eyes that darted Fire. He makes him, by *Echidna*, the Father of the Dog *Orthus*, of *Cerberus*, *Hydra*, *Chimæra*, *Sphinx*, the *Nemean* Lion, the *Hesperian* Dragon, and of Storms and Tempests.

Historians say *Typhæus* was the Brother of *Osiris* King of *Egypt*, who, in the Absence of this Monarch, form'd a Conspiracy to dethrone him at his Return, for which End he invited him to a Feast, at the Conclusion of which, a Chest of exquisite Workmanship was brought in, and offer'd to him who lying down in it should be found to fit it best. *Osiris* not distrusting the Contrivance, had no sooner got in but the Lid was clos'd upon him, and the unhappy King thrown into the *Nile*. *Isis* his Queen, to revenge the Death of her belov'd Husband, rais'd an Army, the Command of which she gave to her Son *Orus*, who after vanquish-

vanquishing the Usurper, put him to Death. Hence the *Egyptians*, who detested his Memory, painted him in their Hieroglyphic Characters in so frightful a Manner. The Length and Multiplicity of his Arms denoted his Power: The Serpents which form'd his Heads signify'd his Address and Cunning: The Crocodile Scales which cover'd his Body express'd his Cruelty and Dissimulation; and the Flight of the Gods into *Egypt*, shew'd the Precautions taken by the great Men to shelter themselves from his Fury and Resentment.

It is easy in this Story of the Giants to trace the *Mosaic History*, which informs us how the Earth was afflicted with Men of uncommon Stature and great Wickedness. The Tradition of the Tower of *Babel*, and the Defeat of that impious Design, might naturally give Rise to the Attempt of these Monsters, to insult the Skies and make War on the Gods.

But there is another Explication of this Fable, which seems both more rational and curious. Amongst the Names of the Giants we find those of *Briareus* (1), *Ræchus* (2), *Othus* (3), *Ephialtes* (4), *Porphyryon* (5), *Enceladus* (6), and *Mimas* (7). Now the literal Signification of these leads us to the Sense of the Allegory, which was design'd to point out the fatal Consequences of the Flood, and the considerable Changes it introduced with Regard to the Face of Nature. This is further confirm'd by their Tradition, that their *Osiris* vanquish'd the Giants, and that *Orus* his Son, in particular, stopp'd the Pursuit of *Ræchus*, by appearing before him in the Form of a Lion. By which they meant, that that industrious People had no Way of securing themselves against the bad Effects of the vernal Winds, which brought on their annual Inundation, but by exactly observing the Sun's Entrance into *Leo*, and then retiring to the high Grounds, to wait the going off of the Waters.

It may not be improper to add, that from the Blood of the Giants defeated by *Jupiter*, were produc'd Serpents and all Kinds of venomous Creatures.

(1) From *Beri*, Serenity; and *Harcus*, lost, to shew the Temperature of the Air destroy'd.

(2) From *Reuach*, the Winds.

(3) From *Quitta*, or *Othus*, the Times, to tipify the Vicissitude of Seasons.

(4) From *Ewi*, or *Epbi*, Clouds; and *Alah*, Darkness, i. e. dark gloomy Clouds.

(5) From *Phaur*, to break, comes *Pharphber*, to separate minutely: To denote the general Dissolution of the primeval System.

(6) From *Encelad*, violent Springs or Torrents.

(7) From *Maim*, great and heavy Rains. Now all these were Phenomena new, and unknown before the Flood. See *La Pluche's History of the Heavens*, Vol. 1, p. 60.

CHAP. XII.

Of JANUS.

THE Connexion between *Saturn* and *Janus*, renders the Account of the Latter a proper Supplement to the History of the former. Writers vary as to the Birth of this Deity, some making him the Son of *Cælus* and *Hecate*, others the Offspring of *Apollo*, by *Crensa* Daughter of *Erichon*, King of *Athens*. *Hesiod* is silent about him in his *Theogony*, and indeed *Janus* was a God little known to the *Greeks*. According to *Cato*, he was a *Scythian* Prince, who at the Head of a victorious Army, subdued and depopulated *Italy*. But the most probable Opinion is that he was an *Etrurian* King, and one of the earliest Monarchs of that Country, which he govern'd with great Wisdom, according to the Testimony of *Plutarch*, who says, 'whatever he was, whether a King or a God, he was a great Politician, who temper'd the Manners of his Subjects, and taught them Civility, on which Account he was regarded as the God of Peace, and never invoked during the Time of War.' The *Romans* held him in peculiar Veneration.

From *Fabius Pictor*, one of the oldest *Roman* Historians, we learn, that the antient *Tuscan*s were first taught by this good King to improve the Vine, to sow Corn, and to make Bread, and that he first rais'd Temples and Altars to the Gods, who were before worshipp'd in Groves. We have already mention'd *Saturn*, as the Introducer of these Arts into *Italy*, where *Janus* associated him into a Share of his Power. Some say he was married to the youngest *Vesta*, the Goddess of Fire; others make his Wife the Goddess *Carna*, or *Carma* (8).

It is certain that he early obtain'd divine Honours at *Rome*, where *Numa Pompilius* instituted an annual Festival to him in *January*, which was celebrated with many Exercises. *Romulus* and *Tatius* had before erected him a Temple upon Occasion of the Union of the *Romans* with the *Sabines*. *Numa* ordain'd it should be open'd in Time of War, and shut in Time of Peace (9), which happen'd but thrice for several Centuries. 1. In the Reign of *Numa*. 2. In the Consulate of *Attilius Balbus*, and *Manlius Torquatus*; and 3. By *Augustus Cæsar*, after the Death of *Anthony*, and Reduction of *Egypt*.

(8) *Carna*, or *Carma*, was a Goddess who presided over the vital Parts, and occasion'd a healthy Constitution of Body.

(9) Hence *Janus* took the Names of *Patuleius* and *Clusius*.

Janus was the God who presided over all new Undertakings. Hence in all Sacrifices the first Libations of Wine and Wheat were offered to him; as likewise all Prayers were prefac'd with a short Address to him. The peculiar Offerings at his Festival were Cakes of new Meal and Salt, with new Wine and Frankincense (10). Then all Artificers and Tradesmen began their Works, and the Roman Consuls for the New Year solemnly enter'd on their Office. All Quarrels were laid aside, mutual Presents were made, and the Day concluded with Joy and Mirth.

Janus was represented with two Faces, and call'd *Bifrons*, *Biceps*, and *Didymæus*; as forming another Image of Himself on the Disc of the Moon, and looking to the past and approaching Year; with Keys, as opening and shutting up the Day (11). He is said to have regulated the Months, the first of which is distinguish'd by his Name, as the first Day of every Month was also sacred to him. He was therefore seated in the Center of twelve Altars; and had on his Hands Figures to the Amount of Days in a Year. Sometimes his Image had four Faces, to express the four Seasons of the Year over which he presided.

Though *Janus* be properly a Roman Deity, yet it is amongst the Egyptians we must seek for the true Explanation of his History. That Nation represented the Opening of their Solar Year by an Image, with a Key in its Hand, and two Faces, one old and the other young, to signify or mark the old and new Year. King *Picus* with a Hawk's Head, who is usually drawn near *Janus*, leaves no Doubt but that the Symbol of this Deity was borrow'd from that People. The Reader, after putting all this together, will reasonably conclude, that by this Figure cou'd only be intended the Sun, the great Ruler of the Year.

C H A P. XIII.

Of the Elder VESTA, or CYBELE the Wife of SATURN.

IT is highly necessary, in classing the Heathen Divinities, to distinguish between this Goddess, who is also call'd *Rhea* and *Ops*, from another *Vesta* their Daughter, because the Poets

(10) *Teo* contradicts *Ovid*, and supposes *Pliny* to prove, that the Ancients did not use this Gum in their Sacrifices, but the Passage of that Author, only says it was not used in the Time of the Trojan War.

(11) *Quasi utriusque januæ celestis potentem; qui exorientem aperiat diem, occidens claudat.* Macrobi. l. 1, c. 9.

have been faulty in confounding them, and ascribing the Attributes and Actions of the one to the other.

The elder *Vesta*, commonly call'd *Estia* by the *Greeks*, was the Daughter of *Cælus* and *Terra*, and married to her Brother *Saturn*, to whom she bore a numerous Offspring. She had a Multiplicity of Names besides, of which the principal were *Cybele*, *Magna Mater*, or the great Mother of the Gods; and *Bona Dea*, or the good Goddess, &c. Under different Characters she had different Representations, and different Sacrifices.

Vesta is generally represented upon ancient Coins sitting, tho' sometimes standing, with a lighted Torch in one Hand, and a Sphere in the other.

Under the Character of *Cybele* she makes a more magnificent Appearance, being seated on a lofty Chariot drawn by Lions, crown'd with Towers, and having a Key extended in her Hand.

Some indeed make the *Phrygian Cybele* a different Person from *Vesta*: They say she was the Daughter of *Mæones* an antient King of *Phrygia* and *Dyndima*, and that her Mother, for some Reasons, expos'd her on Mount *Cybelus*, where she was nourish'd by Lions. Her Parents afterwards own'd her, and she fell in Love with *Atys*, by whom conceiving, her Father caus'd her Lover to be slain, and his Body thrown to the wild Beasts; *Cybele* upon this ran mad, and fill'd the Woods with her Lamentations. Soon after a Plague and Famine laying waste the Country, the Oracle was consulted, who advis'd them to bury *Atys* with great Pomp, and to worship *Cybele* as a Goddess. Accordingly they erected a Temple to her Honour at *Pessinus*, and plac'd Lions at her Feet, to denote her being educated by these Animals.

Ovid relates the Story a little more in the marvellous Way; *Atys* was a Boy so call'd by *Cybele*, whom she appointed but to preside in her Rites, enjoining him inviolate Chastity; but the Youth happening to forget his Vow, in Resentment the Goddess depriv'd him of his Senses: But at last pitying his Misery, she turn'd him into a *Pine-Tree*, which, as well as the *Box*, was held sacred to her. The Animal commonly sacrificed to *Cybele*, was the Sow, on Account of its Fecundity.

The Priests of this Deity were the *Corybantes*, *Curetes*, *Idæi*, *Dæryli* and *Telchines*, who in their mystical Rites made great Use of Cymbals and other Instruments of Brass, attended with extravagant Cries and Howlings. They sacrificed sitting on the Earth, and offer'd only the Hearts of the Victims.

The Goddess *Cybele* was unknown to the *Romans* till the Time of *Hannibal*, when consulting the *Sybilline* Oracles, they found that formidable Enemy could not be expell'd till they sent for the *Idæan* Mother to Rome. *Attalus* then King of *Phrygia*, at the Request

Request of their Embassadors, sent her Statue, which was of Stone. But the Vessel which carried it arriving in the *Tyber*, was miraculously stopp'd, till *Claudia*, one of the *Vestal-Virgins*, drew it ashore with her Girdle.

This *Vesta*, to whom the living Flame was sacred, is the same with the *Egyptian Isis*, and represented the pure *Aether* inclosing, containing and pervading all Things. Their Expressions and Attributes are alike. She was consider'd as the Cause of Generation and Motion. The Parent of all the Luminaries, and is confounded with *Nature* and the *World*. She obtain'd the Name of *Estia*, as being the Life or Essence of all Things (2).

As to the Priests of *Cybele*, the *Corybantes*, *Curetes*, &c. they are of the same Original. *Crete* was a Colony of the *Egyptians*, consisting of three Classes of People. 1. The *Corybantes* or Priests (3). 2. The *Curetes*, (4) or Husbandmen, and Inhabitants of Towns. 3. The *Dactyli* (5), or Artificers and labouring Poor. All which Names are of *Egyptian* Derivation.

Cybele was honour'd at *Rome* by the Title of *Bona Dea*, or good Goddess. But this Devotion was only paid her by the Matrons, and the Rites were celebrated in so secret a Manner, that it was no less than Death for any Man to be present at the Assembly (6). Whence they were call'd *Opertoria*.

The Roman Farmers and Shepherds worshipp'd *Cybele* or *Vesta*, by the Title of *Magna Pales*, or the Goddess of Cattle and Pastures. Her Festival was in *April*, at which Time they purify'd their Flocks and Herds with the Fumes of Rosemary, Laurel, and Sulphur, offer'd Sacrifices of Milk and Millet Cakes, and concluded the Ceremony by dancing round Straw-Fires. These annual Feasts were call'd *Palilia*, and were the same with the *Θεσμοφρία* of the *Greeks*, and probably of *Phœnician* or *Egyptian* Original.

The great Festival of *Cybele*, call'd *Megalesia*, was always celebrated in *April*, and lasted eight Days at *Rome*.

(2) Plato in *Cratylus*.

(3) From *Corban*, a Sacrifice or Oblation.

(4) From *Keret*, a City or Town, comes the Plural *Keretim*, to signify the Inhabitants.

(5) From *dac*, poor; and *tyl* or *tyl'*, a Migration: Hence our ultima *Tibule*. The *Greeks* for the same Reason call the Fingers *Dactyli*, because they are the Instruments of Labour.

(6) So we learn from *Tibullus*, Eclogue VI.

Sacra Bonæ maribus non adeunda Deæ.

CHAP. XIV.

Of VESTA, the younger.

COLLECTED Fire is the Offspring of *Æther*. Hence we have another *Vesta*, said to be the Daughter of the other, by *Saturn*, or *Time*, and the Sister of *Ceres*, *Juno*, *Pluto*, *Neptune*, and *Jupiter*. She was so fond of a single Life, that when her Brother *Jupiter* ascended the Throne, and offer'd to grant whatever she ask'd, she desir'd only the Preservation of her Virginity, and that she might have the first Oblation in all Sacrifices (7), which she obtained. According to *Lactantius*, the Chastity of *Vesta* is meant to express the Nature of Fire, which is incapable of Mixture, producing nothing, but converting all Things into itself.

Numa Pompilius, the great Founder of Religion among the *Romans*, is said first to have restor'd the antient Rites and Worship of this Goddess, to whom he erected a circular Temple, which in succeeding Ages, was much imbellish'd. He also appointed four Priestesses to be chosen out of the noblest Families in *Rome*, and of spotless Character, whose Office was to attend the sacred Fire kept continually burning near her altar. These *Vestal-Virgins* continued in their Charge for thirty Years, and had very great Privileges annex'd to their Dignity. This Fire was annually renew'd, with great Ceremony, from the Rays of the Sun, on the Kalends of *March*. It was preserv'd in Earthen Pots suspended in the Air, and esteem'd so sacred, that if by any Misfortune it became extinguish'd (as happen'd once,) a Cessation ensued from all Business, till they had expiated the Prodigy. If this Accident appear'd owing to the Neglect of the *Vestals*, they were severely punished; and if they violated their Vow of Chastity, they were interr'd alive.

As *Vesta* was the Goddess of Fire, the *Romans* had no Images in her Temple to represent her, the Reason of which we learn in *Ovid* (8). Yet as she was the Guardian of Houses or Hearths

(7) It is a Question if this Privilege did not rather belong to the elder *Vesta*, in common with *Janus*.

(8) His Words are these:

Effigiem nullam *Vesta* nec Ignis habet: *Fasti*, Lib. VI.

No Image *Vesta*'s Semblance can express,
Fire is too subtle to admit of Dress.

(9), her

her Image was usually plac'd in the Porch or Entry, and a daily Sacrifice offer'd her (9).

It is certain nothing could be a stronger or more lively Symbol of the Supreme Being, than Fire. Accordingly we find this Emblem in early Use throughout all the East. The *Persians* held it in Veneration long before *Zoroaster*, who, in the Reign of *Darius Hystaspes* reduced the Worship of it to a certain Plan. The *Prytanei* of the *Greeks* were perpetual and holy Fires. We find *Aeneas* bringing with him to *Italy* his *Penates* (or Household Gods) the *Palladium* and the sacred Fire. The *Vesta* of the *Etrurians*, *Sabines*, and *Romans*, was the same.

CHAP. XV.

Of JUPITER.

WE come now to the great King, or Master of the Gods. This Deity was the Son of *Saturn*, and *Rhea*, or *Vesta*, at least this is that *Jupiter* to whom the Actions of all the others were chiefly ascrib'd. For there were so many Princes call'd by his Name, that it seems to have been a common Appellation in early Times for a powerful or victorious Prince (10). The most considerable of these was certainly the *Cretan* Jove above-mention'd, of whose Education we have very various Accounts, as well as the Place of his Birth. The *Messenians* pretended to show in the Neighbourhood of their City a Fountain call'd *Clepsydra*, where *Jupiter* was educated by the Nymphs *Irbome* and *Neda*, others say he was born at *Thebes* in *Bacotia*; but the most general and receiv'd Opinion is, that he was brought up near Mount *Ida* in *Crete*. *Virgil* tells us he was fed by the Bees, out of Gratitude for which he changed them from an Iron to a golden Colour. Some say his Nurses were *Amalthea* and *Melissa*, Daughters of *Melisseus* King of *Crete*, who gave him Goats Milk and Honey; others, that *Amalthea* was the Name of the Goat that nursed him, whose Horn he presented to those Princesses with this Privilege annexed, that whoever possessed it should immediately have whatever they desired; whence it came to be call'd the *Horn of Plenty*. After this the Goat dying, *Jupiter* plac'd her amongst the Stars, and by the Advice of *Themis* cover'd his

(9) Hence the Word *Vestibulum*, for a Porch or Entry; and the *Romans* call'd their round Tables *Vestæ*, as the *Greeks* us'd the common Word *Esios* to signify Chimneys and Altars.

(10) *Varro* reckon'd up 300 *Jupiters*, and each Nation seems to have had one peculiar to itself.

Shield with her Skin to strike Terror in the Giants, whence it obtain'd the Name of *Ægis*. According to others, he and his Sister *Juno* suck'd the Breasts of Fortune. Some alledge his Mother *Vesta* suckled him; some, that he was fed by wild Pigeons, who brought him *Ambrosia* from *Oceanus*, and by an Eagle, who carried *Nectar* in his Beak from a steep Rock; in Recompense of which Services, he made the former the Fore-tellers of Winter and Summer, and gave the latter the Reward of Immortality, and the Office of bearing his Thunder. In short, the Nymphs and the Bears claim a Share in the Honour of his Education, nor is it yet decided which has the best Title to it.

Let us now come to the Actions of *Jupiter*. The first, and indeed the most memorable of his Exploits, was his Expedition against the *Titans*, for his Father's Deliverance and Restoration, of which we have already spoken under the Article of *Saturn*. After this he dethroned his Father, and having possess'd himself of his Throne, was acknowledg'd by all the Gods in Quality of their supreme *Apollo*, himself crown'd with Laurel, and rob'd with Purple, condescended to sing his Praises to his Lyre. *Hercules*, in order to perpetuate the Memory of his Triumphs, instituted the Olympic Games, where it is said that *Phæbus* carried off the first Prize, by overcoming *Mercury* at the Race. After this, *Jupiter* being fully settled, divided his Dominions with his Brothers *Neptune* and *Pluto*, as will be shewn in the Sequel.

Jupiter, however, is thought to use his Power in a little too tyrannical a Manner, for which we find *Juno*, *Neptune*, and *Pallas* conspir'd against, and actually seiz'd, his Person. But the Giants *Cottus*, *Gyges* and *Briareus*, who were then his Guards, and whom *Thetis* call'd to his Assistance, set him at Liberty. How these Giants, with others of their Race, afterwards revolted against him, and were overthrown, has been already mention'd in its Place.

The Story of *Lycaon* is not the least distinguishing of his Actions. Hearing of the prevailing Wickedness of Mankind, *Jove* descended to Earth, and arriving at the Palace of this Monarch, King of *Arcadia*, declar'd who he was, on which the People prepar'd Sacrifices, and the other Honours due to him. But *Lycaon*, both impious and incredulous, kill'd one of his Domesticks, and served up the Flesh dress'd at the Entertainment he gave the God, who detesting such horrid Inhumanity, immediately consum'd the Palace with Lightning, and turn'd the Barbarian into a Wolf. *Ovid* has related this Story with his usual Art.

But as Ambition, when arriv'd at the Height of its Wishes, seldom strictly adheres to the Rules of Moderation, so the Air of a Court is always in a peculiar Manner fatal to Virtue. If any

Monarch

Monarch deserv'd the Character of encouraging Gallantry by his Example, it was certainly *Jupiter*, whose Amours are as numberless as the Metamorphoses he assum'd to accomplish them, and have afforded an extensive Field of Description to the Poets and Painters, both antient and modern.

Jupiter had several Wives, *Metis*, or *Prudence*, his first, he is said to have devour'd, when big with Child, by which himself becoming pregnant, *Minerva* issued out of his Head adult and completely arm'd. His second was *Themis*, or *Justice*, by whom he had the *Hours*, meaning the Regulation of Time, *Eunomia* or *Good Order*, *Diche* or *Law*, *Eirene* or *Peace* and the *Destinies*. He also married *Juno*, his Sister, whom it is reported he deceived under the Form of a *Cuckoo*, who, to shun the Violence of a Storm, fled for Shelter to her Lap (1). She bore to him *Hebe*, *Mars*, *Lucina* and *Vulcan*. By *Eurynome* he had the three Graces; by *Ceres*, *Proserpine*; by *Mnemosyne*, the nine *Muses*; by *Latona*, *Apollo* and *Diana*; by *Maia*, *Mercury*.

Of his Intrigues we have a pretty curious Detail. One of his first Mistresses was *Calisto* the Daughter of *Lycaon*, one of the Nymphs of *Diana*. To deceive her, he assum'd the Form of the Goddess of Chastity, and succeeded so far as to make the Virgin violate her Vow. But her Disgrace being reveal'd, as she was bathing with her Patroness, the incens'd Deity not only disgrac'd her, but (2) turn'd her into a Bear. *Jove*, in Compassion to her Punishment and Sufferings, rais'd her to a Constellation in the Heavens (3). *Calisto*, however, left a Son call'd *Arcas*, who having instructed the *Pelasgians* in Tillage and the Social Arts, they from him took the Name of *Arcadians*, and after his Death he was by his divine Father, allotted also (4) a Seat in the Skies.

There is scarce any Form which *Jupiter* did not at some Time or other assume to gratify his Desires. Under the Figure of a Satyr he violated *Antiope* the Wife of *Lycus* King of *Thebes*, by whom he had two Sons, *Zetbus* and *Amphion*. In the Resemblance of a Swan he corrupted *Leda* the Spouse of *Tyndarus*, King of *Laconia*. Under the Appearance of a white Bull he carried off *Europa*, Daughter of *Agenor* King of *Phœnicia*, into *Crete*, where he enjoy'd her. In the Shape of an Eagle he surpris'd *Asteria* the Daughter of *Cœus*, and bore her away in his Talons in Spite of her Modesty. Aided by the same Disguise,

(1) At a Mountain near *Corinth*, thence call'd *Coccyx*.

(2) Some say it was *Juno* turn'd her into that Animal.

(3) Call'd *Ursa Major* by the *Latins*, and *Helice* by the *Greeks*.

(4) The *Ursa Minor* of the *Latins*, and *Cynosura* of the *Greeks*.

he seiz'd the beauteous *Ganymede* Son of *Tros*, as he was hunting on Mount *Ida*, and rais'd him to the joint Functions of his Cup-bearer and Catamite.

It was indeed difficult to escape the Pursuits of a God, who by his unlimited Power made all Nature subservient to his Purposes. Of this we have a remarkable Instance in *Danae*, whose Father, *Acrisius*, jealous of her Conduct, had secured her in a Brazen Tower; but *Jupiter* descending in a golden Shower, found Means to elude all the Vigilance of her Keepers. He found Means to inflame *Agina* the Daughter of *Æsopus*, King of *Beotia*, in the Similitude of a lambent Fire, and then carried her from *Epidaurus* to a desert Isle call'd *OEnope*, to which she gave her own Name (5). *Chytoris*, a fair Virgin of *Thessaly*, he debauch'd in the Shape of an Ant; but to corrupt *Alcmena* the Wife of *Amphytrion*, he was oblig'd to assume the Form of her Husband, under which the fair one deceiv'd, innocently yielded to his Desires. By *Thalia* he had two Sons, called the *Pallaci*, and two by *Proteogenia*, viz. *Ætlius* the Father of *Endymion*, and *Epaphus* the Founder of *Memphis* in *Egypt*, and Father of *Libya*, who gave her Name to the Continent of *Africk*. *Electra* bore him *Dardanus*, *Laodamia*, *Sarpedon* and *Argus*, *Jodama Deucalion*, with many others too tedious to enumerate though mention'd by the Poets.

It is very evident that most, if not all the Stories relating to the Amours of the Gods, were invented by their respective Priests, to cover their Corruption or Debauchery. Of which this of *Danae* seems at least a palpable Instance, and may serve to give some Idea of the rest: *Acrisius* was inform'd by an Oracle, that his Grandson would one Day deprive him of his Crown and Life; on which he shut up his Daughter *Danae* in a Brazen Tower of the Temple of *Apollo* at *Delphos*, the Priests of which Oracle probably gave him this Information, with no other View than to forward their Scheme, which tended to gratify the Lust of *Præteus* the King's Brother, who being let through the Roof, pretending to be *Jupiter*, and throwing large Quantities of Gold amongst her Domesticks, obtain'd his Wishes.

Two particular Adventures of his are too remarkable to be pass'd in Silence. He had deluded by his Arts *Semele* Daughter of *Cadmus*, King of *Thebes*, who proved with Child. *Juno* hearing of it, and intent on Revenge, under the Disguise of *Beroë*, Nurse to the Princess, was admitted to her Presence, and artfully insinuating to her that she might not be deceiv'd in her Lover, she advis'd her the next Time he visit'd her, to request as a

(5) The Isle of *Agina* in the *Archipelago*.

Proof of his Love, that she might see him in the same Majesty with which he embraced *Juno*. *Jupiter* granted, not without Reluctance, a Favour he knew would be so fatal to his Mistress. The unhappy Fair-one unable to bear the dazzling Effulgence perish'd in the Flames, and with her, her Offspring must have done so too, if the God had not taken it out and inclos'd it in his Thigh, where it lay the full Time, when he came into the World and was named *Bacchus*.

Jupiter next fell enamour'd with *Io* the Daughter of *Inachus*, and, as some say, the Priestess of *Juno*; having one Day met this Virgin returning from her Father's Grotto, he endeavour'd to seduce her to an adjacent Forest; but the Nymph flying his Embraces, he involv'd her in so thick a Mist, that she lost her Way, so that he easily overtook and enjoy'd her. *Juno*, whose Jealousy always kept her watchful, missing her Husband, and perceiving a thick Darkness on the Earth, descended, dispell'd the Cloud, and had certainly discover'd the Intrigue, had not *Jupiter* suddenly transform'd *Io* into a white Heifer. *Juno* pleas'd with the Beauty of the Animal, begg'd her, and to allay her Jealousy, he was oblig'd to yield her up. The Goddess immediately gave her in Charge to *Argus*, who had a hundred Eyes, two of which only slept at a Time. Her Lover pitying the Misery of *Io* in so strict a Confinement, sent *Mercury* down disguis'd like a Shepherd, who with his Flute charm'd *Argus* to sleep, seal'd his Eyes with his *Caduceus* or Rod, and then cut off his Head. *Juno*, in regard to his Memory, plac'd his Eyes in the Tail of the Peacock, a Bird sacred to her, and then turning her Rage against *Io*, sent the *Furies* to pursue her where-ever she went (1); so that the wretched Fugitive weary of Life, implor'd *Jove* to end her Misery. Accordingly the God intreats his Spouse to shew her Compassion, swearing by *Styx* never to give her further Cause of Jealousy. *Juno* on this becomes appeas'd, and *Io* being restor'd to her former Shape, is worshipp'd in *Egypt* by the Name of *Isis*.

The Fable of *Io* and *Argus* is certainly of *Egyptian* Birth, and the true Mythology is this: The Art of weaving first invented in *Egypt*, was by the Colonies of that Nation carried to *Greece* and *Cholcis*, where it was practis'd with this Difference, that the Seasons for working were varied in each Country according to

(1) Dr. King relates this Story a little differently. *Io* pursued by *Tisiphone*, (one of the *Furies*) fell into the Sea, and was carried first to the *Thracian Bosporus*, and thence into *Egypt*, where the Monster still pursuing her, was repell'd by the *Nile*. After this she was deify'd by *Jupiter*, and appointed to preside over Winds and Navigation. It is easy to see this agrees better with the *Egyptian* Mythology.

the Nature of the Climate. The Months of *February*, *March*, *April* and *May* they employ'd in *Egypt* in cultivating their Lands; whereas these being Winter Months with the *Grecians*, they kept the Looms busy. Now the *Isis*, which pointed out the *Neomenia* or Monthly Festivals in *Egypt*, was always attended with an *Horus* or Figure expressive of the Labour peculiar to the Season. Thus the *Horus* of the weaving Months was a little Figure stuck over with Eyes, to denote the many Lights necessary for working by Night. This Image was call'd *Argos* (2), to signify his Intention. Now the vernal *Isis* being depicted with the Head of a *Heifer*, to exemplify the Fertility and Pleasantness of *Egypt* on the Sun's Entrance into *Taurus*, at the Approach of Winter she quitted this Form, and so was said to be taken into Custody of *Argos*, from whom she was next Season deliver'd, by the *Horus* representing *Anubis*, (or *Mercury*) that is the rising of the Dog-Star. The taking these Symbolical Representations, in a literal Sense, gave Rise to the Fable.

It is no Wonder if the Number of *Jupiter's* Gallantries made him the Subject of Detestation among the primitive *Christians*, as well as the Ridicule of the wiser amongst the Heathens. *Tertullian* observes with Judgment, "That it was no way strange
" to see all Ranks so debauched, when they were encouraged in
" the most infamous Crimes by the Example of those they
" worshipp'd, and from whom they were to expect Rewards
" and Punishments." *Lucian* in his Dialogues introduces *Momus* pleasantly rallying *Jove* with regard to his amorous *Metamorphoses*. I have often trembled for you, says he, "Least
" when you appear'd like a Bull, they should have carried you
" to the Shambles, or clapp'd you in the Plough; had a Goldsmith catch'd you when you visited *Danae*, he would have
" melted down your Godship in his Crucible. Or when you
" courted *Leda* like a Swan, what if her Father had put you on
" the Spit?"

Jupiter had a Multiplicity of Names, either from the Places where he was worshipp'd, or the Attributes ascrib'd to him. He had the Epithets of *Xenius*, or the Hospitable; *Elicius* on account of his Goodness and Clemency; and *Dodonæus* on Account of the oracular Grove at *Dodona*, consecrated to him, and famous thro' all *Greece*,

Amongst the *Romans* he had the Apellations of *optimus maximus*, on Account of his Beneficence and Power: *Almus*, from

(2) From *Argos*, or *Argos*, Weaver's Work; whence the *Greeks* borrowed their *Egyer*, *Opus*, or a Work. Hence the Isle of *Amorgos*, one of the *Aegean* Isles, derives its Name from *An*, Mother; and *Orgin*, Weavers, or the Mother or Colony of *Weavers*, being first planted from *Egypt*.

his

his cherishing all Things; *Stabilitor*, from his supporting the World; *Opitulator* from his helping the distress'd; *Sator* from his suspending the Flight of the *Romans* at the Prayer of *Romulus*; and *Prædator* on Account of Part of the Plunder being sacred to him in all Victories. From his Temple at the *Capitol*, on the *Tarpeian Rock*, he was call'd *Capitolinus* and *Tarpeius*. When a *Roman King* or *General* slew an *Enemy* of the same Quality, the Spoils were offered to him by the Name of *Peretrius*.

The Reign of *Jupiter*, having not been so agreeable to his Subjects as that of *Saturn*, gave Occasion to the Notion of the *SILVER AGE*; by which is meant an Age inferior in Happiness to that which preceded, tho' superior to those which follow'd.

This *Father of Gods and Men* is commonly figur'd as a majestic Man with a Beard, enthron'd. In his left Hand he holds a *Victory*, and his Right-Hand grasps the Thunder. At his Feet an *Eagle* with his Wings display'd. The *Greeks* call'd him *Zeus* and *Δις* as the Cause of Life (3), the *Romans*, *Jupiter*, i. e. *juvans pater*, the assisting Father.

The Heathens had amongst their Deities different Representatives of the same Thing. What *Vesta*, or the *Idean Mother*, was to the *Phrygians*, and *Isis* to the *Egyptians*; the same was *Jupiter* to the *Greeks* and *Romans*, the great Symbol of *Æther*. So the Author of the Life of *Homer*, suppos'd to be the Elder *Dionysius of Halicarnassus*, and the Poet himself (4). So *Ennius*, as quoted by *Cicero* (5),

Lo, the bright Heav'n, which All invoke as *Jove*!
and *Euripides* (6).

— See the sublime Expanse,

The boundless *Æther*, which enfolds this Ball,

That hold for *JOVE*, the God supreme o'er All!

To conclude with the Words of *Orpheus*; "*Jove* is omnipotent, he is the First and the Last; the Head and the Middle; the Giver of All Things; the Foundation of the Earth and Starry Heavens: He is both Male and Female, and immortal. "*Jupiter* is the Source of enlivening Fire, and the Spirit of all Things."

(3) Plato in *Cratylus*.

(4) Ζεύς δι' ὃ ἀνθρώποις καὶ θεοῖς ἐνδοξὸν καὶ ἐνδοξὸν ἔστιν ὁ κόσμος ὅλος;

Ζεὺς δ' ὁ λαὸς ἐνδοξὸν ἐνδοξὸν καὶ ἐνδοξὸν.

Opusc. Mytholog. p. 326 & 327.

(5) Aspice hoc sublime candens, quem invocant omnes Jovem.

(6) Vides sublime fufum, immoderatum æthera,

Qui tenera terram circumjectu amplectitur,

Hunc summum habeto divum; hunc perhibeto Jovem.

Cicero de Nat. Deorum, 1. 2.

C H A P. XVI.

Of JUNO.

JUNO the Sister and Consort of *Jupiter*, was on that Account styl'd the Queen of Heaven, and indeed we find her in the Poets supporting that Dignity with an Ambition and Pride suitable to the Rank she bore.

Though the Poetical Historians agree she came into the World at a Birth with her Husband, yet they differ as to the Place, some placing her Nativity at *Argos*, others at *Samos* near the River *Imbrasus*. Some say she was nurs'd by *Eubæa*, *Porfymna*, and *Aræa*, Daughters of the River *Asterion*; others by the *Nymphs* of the *Ocean*. *Otes*, an antient Poet, tells us she was educated by the *Horæ* or *Hours*: And *Homer* assigns this Post to *Oceanus* and *Tethys* themselves.

It is said that this Goddess, by bathing annually in the Fountain of *Canathos* near *Argos*, renew'd her Virginity. The Places where she was principally honour'd were *Sparta*, *Mycene*, and *Argos*. At this Place the Sacrifice offer'd to her consisted of 100 Oxen.

Juno in a peculiar Manner presided over Marriage and Child-birth; on the first Occasion, in sacrificing to her, the Gall of the Victim was always thrown behind the Altar, to denote no Spleen should subsist between married Persons. Women were peculiarly thought to be under her Protection, of whom every one had her *Juno*, as every Man had his Guardian Genius. *Numa* order'd, that if any unchaste Woman should approach her Temple, she should offer a Female Lamb to expiate her Offence.

The *Lacedemonians* styl'd her *Ægophaga*, from the Goat which *Hercules* sacrificed to her. At *Elis* she was call'd *Hoplosmia*, her Statue being completely arm'd. At *Corinth* she was term'd *Bunæa*, from *Buno*, who erected a Temple to her there. She had another at *Eubæa*, to which the Emperor *Adrian* presented a magnificent Offering, consisting of a Crown of Gold, and a purple Mantle embroider'd with the Marriage of *Hercules* and *Hebe* in Silver, and a large Peacock whose Body was Gold, and his Tail compos'd of precious Stones resembling the natural Colours.

Amongst the *Romans*, who held her in high Veneration, she had a Multiplicity of Names. The chief were *Lucina*, from her first shewing the Light to Infants; *Pronuba*, because no Marriage was lawful without previously invoking her; *Socigena* and

Juga

Juga from her introducing the conjugal Yoke, and promoting matrimonial Union. *Damiduca* on Account of her bringing home the Bride; *Unxia* from the anointing the Door Posts at that Ceremony. *Cinxia* from her unloosing the *Virgin-Zone*, or Girdle; *Perfetta*, because Marriage completes the Sexes; *Opigena* and *Obstetrix* from her assisting Women in Labour; *Populosa*, because Procreation peoples the World; and *Sospita* from her preserving the Female Sex. She was also nam'd *Quiritis* or *Curitis*, from a Spear represented in her Statutes and Medals; *Kalendaris*, because of the Sacrifices offer'd her the first Day of every Month; and *Moneta* from her being regarded as the Goddess of Riches and Wealth.

It is said when the Gods fled into *Egypt*, *Juno* disguis'd her self in the Form of a white Cow, which Animal was, on that Account, thought to be acceptable to her in her Sacrifices.

Juno, as the Queen of Heaven, preserv'd a good deal of State. Her usual Attendants were Terror and Boldness, *Castor* and *Pollux*, and fourteen Nymphs; but her most faithful and inseparable Companion was *Iris* the Daughter of *Thaumas*, who for her surprising Beauty was represented with Wings, borne upon her own Rainbow, to denote her Swiftness. She was the Messenger of *Juno*, as *Mercury* was of *Jove*; and at Death separated the Souls of Women from their corporeal Chains.

This Goddess was not the most complaisant of Wives. We find in *Homer*, that *Jupiter* was sometimes oblig'd to make use of all his Authority to keep her in due Subjection. When she enter'd into that famous Conspiracy against him, the same Author relates that by Way of Punishment, she had two Anvils tied to her Feet, golden Manacles fasten'd to her Hands, and so was suspended in the Air or Sky, where she hover'd on Account of her Levity, while all the Deities look'd on without a Possibility of helping her. By this the Mythologists say is meant the Harmony and Connexion of the Air with the Earth, and the Inability of the Gods to relieve her signifies, that no Force, human or divine, can dissolve the Frame or Texture of the Universe. According to *Pausanias*, the Temple of *Juno* at *Athens* had neither Doors nor Roof, to denote that *Juno* being the Air in which we breathe, can be inclos'd in no certain bounds.

The implacable and arrogant Temper of *Juno* once made her abandon her Throne in Heaven and fly into *Eubæa*. *Jupiter* in vain sought a Reconciliation, till he consulted *Cithæron* King of the *Plataeans*, then accounted the wisest of Men. By his Advice the God dress'd up a magnificent Image, seated it in a Chariot, and gave out it was *Plataea* the Daughter of *Æsopus* whom he design'd to make his Queen. *Juno* upon this resuming her an-

tient Jealousy, attack'd the mock Bride, and by tearing off its Ornaments found the Deceit, quieted her ill Humour, and was glad to make up the Matter with her Husband.

Though none ever felt her Resentment more sensibly than *Hercules*, he was indebted to her for his Immortality; for *Pallas* brought him to *Jupiter* while an Infant, who, while *Juno* was asleep, put him to her Breast. But the Goddess waking hastily some of her Milk falling upon Heaven form'd the Milky Way. The rest dropp'd on the Earth, where it made the *Lillies* white, which before were of a Saffron Colour.

Juno is represented by *Homer* as drawn in a Chariot adorn'd with precious Stones, the Wheels of Ebony nail'd with Silver, and drawn by Horses with Reins of Gold; but most commonly her Car is drawn by Peacocks, her favourite Bird. At *Corinth* she was depicted in her Temple as seated on a Throne, crown'd, with a Pomegranat in one Hand, and in the other a Sceptre with a Cuckoo at Top. This Statue was of Gold and Ivory. That at *Hierapolis* was supported by Lions, and so contriv'd as to participate of *Minerva*, *Venus*, *Luna*, *Rhea*, *Diana*, *Nemesis*, and the *Destinies*, according to the different Points in View. She held in one Hand a Sceptre, in the other a Distaff. Her Head was crown'd with Rays and a Tower; and she was girt with the *Cestus* of *Venus*.

As *Jupiter* is the *Aether*, *Juno* is the *Atmosphere*. She is Female on Account of its Softness; and is called the Wife and Sister of the other, to import the intimate Conjunction between these two (1).

C H A P. XVII.

Of NEPTUNE.

THIS remarkable Deity was the Son of *Saturn* and *Rhea*, or *Ops*, and the Brother of *Jupiter*. Some say he was devour'd by his Father. Others alledge his Mother gave him to some Shepherds to be brought up amongst the Lambs, and pretending to be delivered of a *Foal*, gave it instead of him to *Saturn*. Some say his Nurse's Name was *Arno*; others, that he was brought up by his Sister *Juno*.

(1) *Aer autem, ut Stoici disputant, inter mare & calum, Junonis nomine constitatur, quæ est soror & conjux Jovis, quod & similitudo est ætheris & cum ea summa conjunctio. Effeminarunt autem cum, Junonique tribuerunt, quod nihil est eo mollius.* Cicero de Nat. Deor. l. 2.

His most remarkable Exploit was his assisting his Brother *Jupiter* in his Expeditions, for which that God, when he arriv'd at the supreme Power, assign'd him the Sea and the Islands for his Empire. Others imagine he was Admiral of *Saturn's* Fleet, or rather according to *Pamphus*, Generalissimo of his Forces by Sea and Land.

The favourite Wife of *Neptune* was *Amphitrite*, whom he courted a long Time to no Purpose, till he sent the Dolphin to intercede for him, who succeeding, the God in Acknowledgment plac'd him amidst the Stars. By her he had *Triton*. *Neptune* had two other Wives, the one call'd *Salacia*, from the Salt-Water, the other *Venilia*, from the Ebbing and Flowing of the Tides.

Neptune is said to be the first Inventor of Horsemanship and Chariot-Racing. Hence *Misbridates* King of *Pontus* threw Chariots drawn by four Horses into the Sea in Honour of him, and the *Romans* instituted Horse-Races in the *Circus* during his Festival, at which Time all Horses left working, and the Mules were adorn'd with Wreaths of Flowers. Probably this Idea of *Neptune* arose from the famous Controversy between him and *Minerva*, when they disputed who should give Name to *Cecropia*. The God by striking the Earth with his Trident produced a Horse. *Pallas* rais'd an Olive-Tree, by which she gain'd the Victory, and the new City was from her call'd *Athens*. But the true Meaning of this Fable is a Ship, not a Horse; for the Question really was, whether the *Athenians* should apply themselves to Navigation or Agriculture, and as they naturally inclined to the first, it was necessary to shew them their Mistake, by convincing them that Husbandry was preferable to Sailing. However, it is certain *Neptune* had some Skill in the Management of Horses: For we find in *Pamphus*, the most ancient Writer of divine Hymns, this Encomium of him, 'That he was the Benefactor of Mankind in bestowing on them Horses, and Ships with Decks resembling Towers.'

When *Neptune* was expell'd Heaven for his Conspiracy against *Jupiter*, he fled with *Apollo* to *Laomedon* King of *Troy*; but he treated them differently: For having employ'd them in raising Walls round this City, in which the Lyre of *Apollo* was highly serviceable, he paid that Deity divine Honours, whereas he dismiss'd *Neptune* unrewarded, who, in Revenge, sent a vast Sea Monster to lay waste the Country, to appease which *Laomedon* was forc'd to expose his Daughter *Hesione*.

On another Occasion this Deity had a Contest with *Vulcan* and *Minerva* in regard to their Skill. The Goddess as a Proof of her's made a House, *Vulcan* erected a Man, and *Neptune* a Bull;

whence that Animal was us'd in the Sacrifices paid him. But it is probable, that as the Victim was to be black, the Design was to point out the raging Quality and Fury of the Sea, over which he presided.

Neptune fell little short of his Brother *Jupiter* in Point of Gallantry. *Ovid* in his Epistles has given a Catalogue of his Mistresses. By *Venus* he had a Son call'd *Eryx*. Nor did he assume less different Shapes to succeed in his Amours. *Ceres* fled him in the Form of a Mare; he pursued in that of a Horse; but it is uncertain whether this Union produced the Centaur, call'd *Orion*, or a Daughter. Under the Resemblance of the River *Enipeus*, he debauch'd *Tyro* the Daughter of *Salmonesus*, who bore him *Pelias* and *Neleus*. In the same Disguise he begot *Othus* and *Ephialtes*, by *Ephimedia* Wife of the Giant *Aloeus*. *Melantho* Daughter of *Proteus* often diverting herself by riding on a Dolphin, *Neptune* in that Figure surpriz'd and enjoy'd her. He changed *Theophrane*, a beautiful Virgin, into an Ewe, and assuming the Form of a Ram, begot the golden fleec'd Ram, which carried *Phryxus* to *Cholcis*. In the Likeness of a Bird he had *Pegasus* by *Medusa*.

He was not only fond of his Power of transforming himself, but he took a Pleasure in bestowing it on his Favourites; *Proteus* his Son possess'd it in a high Degree. He conferr'd it on *Periclimenus* the Brother of *Nestor*, who was at last kill'd by *Hercules*, as he watch'd him in the Form of a Fly. He even oblig'd his Mistresses with it. We find an Instance of this in *Metra* the Daughter of *Erisichton*. Her Father for cutting down an Oak-Grove consecrated to *Ceres*, was punish'd with such an insatiable Hunger, that to supply it he was forc'd to sell all he had. His Daughter upon this intreated of her Lover the Power of changing her Form at Pleasure; so that becoming sometimes a Mare, a Cow, or a Sheep, her Father sold her to relieve his Wants, while the Buyers were still cheated in their Purchase. Having ravish'd *Cænis*, to appease her he promis'd her any Satisfaction, on which she desir'd to be turn'd into a Man, that she might no more suffer the like Injury. Her Request was granted, and by the Name of *Cæneus* she became a famous Warrior.

Neptune was a considerable Deity amongst the *Greeks*. He had a Temple in *Arcadia* by the Name of *Proclystius*; or, the Over-flower; because at *Juno's* Request he deliver'd the Country from an Inundation. He was call'd *Hippius*, *Hippocourius*, and *Taraxippus*, from his Regulation of Horsemanship. The Places most celebrated for his Worship were *Tænarus*, *Corinth* and *Calabria*, which last Country was peculiarly dedicated to him. He had also a celebrated Temple at *Rome* enrich'd with many naval Trophies;

Trophies; but he receiv'd a signal Affront from *Augustus Caesar*, who pull'd down his Statue, in Resentment for a Tempest, which had dispers'd his Fleet and endanger'd his Life. Some think *Neptune* the same with the antient God *Census* worshipp'd at *Rome*, and so call'd from his advising *Romulus* to the Rape of the *Sabines*.

Let us now examine the mythological Sense of the Fable. The *Egyptians* to denote Navigation, and the annual Return of the *Phœnician Fleet* which visited their Coast, us'd the Figure of an *Osiris* carried on a winged Horse, or holding a three-fork'd Spear or Harpoon in his Hand. To this Image they gave the Names of *Poseidon* (2) or *Neptune* (3), which the *Greeks* and *Romans* afterwards adopted; but which sufficiently prove this Deity had his Birth here. Thus the Maritime *Osiris* of the *Egyptians* became a new Deity with those who knew not the Meaning of the Symbol. But *Herodotus*, lib. 2. is positive that the *Greeks* receiv'd not their Knowledge of *Neptune* from the *Egyptians*, but from the *Lybians*. The former receiv'd him not till afterwards, and even then; however, they might apply the Figure to civil Purposes, paid him no divine Honors. However, according to *Plutarch*, they call'd the maritime Coast *Nephten*. *Bochart* thinks that he has found the Origin of this God in the Person of *Japhet*; and has given Reasons which render the Opinion very probable.

Neptune represented as God of the Sea, makes a considerable Figure. He is describ'd with black or dark Hair, his Garment of an Azure or Sea-Green Colour, seated in a large Shell drawn by Whales or Sea Horses, with his Trident in his Hand (4), attended by the Sea Gods *Palaemon*, *Glaucus* and *Phorcys*; the Sea Goddesses, *Thetis*, *Melita* and *Panopœa*, and a long Train of Tritons and Sea Nymphs. In some antient Gems he appears on Shore; but always holding in his Hand the three-fork'd Trident, the Emblem of his Power, as it is call'd by *Homer* and *Virgil*, who have given us a fine Contrast with regard to its Use. The antient Poets all make this Instrument of *Brass*; the modern Painters of *Silver*.

(2) From *Pash*, Plenty, or Provisions, and *Jedaim* the Sea-coast; or the Provision of the maritime Countries.

(3) From *Noupp*, to disturb or agitate; and *Oni* a Fleet; which forms *Neptuni*, the Arrival of the Fleet.

(4) Some by a far-fetch'd Allusion, imagine the triple Forks of the Trident represent the three-fold Power of *Neptune* in *disturbing*, *moderating*, or *calming* the Seas. Others, his Power over salt Water, fresh Water, and that of Lakes or Pools.

C H A P. XVIII.

Of PLUTO.

WE now come to the third Brother of *Jupiter*, and not the least formidable, if we consider his Power and Dominion. He was also the Son of *Saturn* and *Ops*, and when his victorious Brother had establish'd himself in the Throne, he was rewarded with a Share in his Father's Dominions, which as some Authors say, was the *Eastern* Continent and lower Part of *Asia*. Others make his Division lie in the West, and that he fix'd his Residence in *Spain*, which being a fertile Country, and abounding in Mines, he was esteem'd the God of Wealth (5).

Some imagine that his being regarded as the Ruler of the Dead, and King of the infernal Regions, proceeded from his first teaching Men to bury the deceas'd, and inventing Funeral Rites to their Honour. Others say he was a King of the *Molossians* in *Epirus*, call'd *Aidoneus* or *Orcus*; that he stole *Proserpine's* Wife, and kept a Dog call'd *Cerberus*, who devour'd *Pirithous*, and would have serv'd *Theseus* in the same Manner, if *Hercules* had not timely interpos'd to save him.

The Poets relate the Matter differently: They tell us that *Pluto* chagrind, to see himself childless and unmarried, while his two Brothers had large Families, mounted his Chariot to visit the World, and arriving in *Sicily*, chanc'd to view *Proserpine*, with her Companions, gathering Flowers (6). Urged by his Passion he forc'd her into his Chariot, and drove her to the River *Cibemarus*, through which he open'd himself a Passage back to the Realms of Night. *Ceres* disconsolate for the Loss of her beloved Daughter, lighted two Torches at the Flames of Mount *Ætna*, and wander'd through the World in Search of her; till hearing at last where she was, she carried her Complaint to *Jupiter*, who on her repeated Sollicitations, promis'd that *Proserpine* should be restor'd to her, provided she had not yet tasted any Thing in Hell. *Ceres* joyfully bore this Commission, and her Daughter was preparing to return, when *Ascalaphus* the Son of *Acheron* and *Gorgyra* gave Information, that he saw *Proserpine* eat some Grains of a Pomegranate she had gather'd in *Pluto's* Orchard, so that her Return was immediately countermanded.

(5) The Poets confound *Pluto* the God of Hell with *Plutus* the God of Riches; whereas they are two very distinct Deities, and were always so consider'd by the Antients.

(6) In the Valley of *Ætna* near Mount *Ætna*.

Alcalaphus was for this malicious Intelligence transform'd into a Toad. But *Jupiter*, in order to mitigate the Grief of *Ceres*, for her Disappointment, granted that her Daughter should half the Year reside with her, and the other Half continue in Hell with her Husband. It is easy to see, that this Part of the Fable alludes to the Corn, which must remain all the Winter hid in the Ground, in order to sprout forth in the Spring and produce the Harvest.

Pluto was extremely rever'd both amongst the *Greeks* and *Romans*. He had a magnificent Temple at *Pylos*, near which was a Mountain, that deriv'd its Name from the Nymph *Menthe*, whom *Proserpine* out of Jealousy, at *Pluto's* Familiarity with her, changed into the Herb call'd *Mint*. Near the River *Corellus* in *Boeotia* this Deity had also an Altar in common with *Pallas*, for some mystical Reason. The *Greeks* call'd him *Agelestus*, because all Mirth and Laughter were banish'd his Dominions; as also *Hades*, on Account of the Gloominess of his Dominions. Among the *Romans* he had the Name of *Februus*, from the Lustrations used at Funerals, and *Summanus* because he was the chief of Ghosts, or rather the Prince of the infernal Deities. He was also call'd the terrestrial or infernal *Jupiter*.

His chief Festival was in *February*, and call'd *Charistia*, because then Oblations were made for the Dead, at which Relations assisted, and all Quarrels were amicably adjusted. Black Bulls were the Victims offer'd up, and the Ceremonies were perform'd in the Night, it not being lawful to sacrifice to him in the Day-time (7).

Pluto is usually represented in an Ebony Chariot drawn by four Black Horses, whose Names the Poets have been careful to transmit (8) to us. Sometimes he holds a Scepter to denote his Power, at others a Wand with which he commands and drives the Ghosts. *Homer* speaks of his Helmet, as having the Quality of rendering the Wearer invisible; and tells us that *Minerva* borrow'd it when she fought against the *Trojans*, to be conceal'd from *Mars*.

Let us now seek the Mythology of the Fable in that Country where it first sprung, and we shall find that the mysterious Symbols of Truth became, in the Sequel, through Abuse, the very Sources of Idolatry and Error. *Pluto* was indeed the Funeral *Osiris* of the *Egyptians*. These People (9) every Year, at an appointed Season, assembled to mourn over and offer Sacrifices

(7) On Account of his Aversion to the Light.

(8) *Orpheus*, *Ætbon*, *Nycteus*, and *Alastor*.

(9) The *Jews* retain'd this Custom, as we find by the annual Lamentations of the Virgins over *Jeptha's* Daughter.

for their Dead. The Image that was expos'd, to denote the Approach of this Solemnity, had the Name of *Pelouta* (10), or the *Deliverance*, because they regarded the Death of the Good, as a Deliverance from Evil. This Figure was represented with a radiant Crown, his Body being entwin'd with a Serpent, accompanied with the Signs of the *Zodiack*, to signify the Duration of one Sun, or Solar Year.

CHAP. XIX.

Of PROSERPINE.

THIS Goddess was the Daughter of *Jupiter* and *Ceres*, and educated in *Sicily*; from whence she was stole by *Pluto*, as is related in the preceding Chapter. Some say she was brought up with *Minerva* and *Diana*, and being extremely beautiful was courted both by *Mars* and *Apollo*, who could neither of them obtain her Mother's Consent. *Jupiter*, it is said, was more successful, and ravish'd her in the Form of a Dragon. The *Phœnicians* on the other Hand affirm with more Reason, that she was earlier known to them than to the *Greeks* or *Romans*; and that it was about 200 Years after the Time of *Moses*, that she was carried off by *Aidoneus* or *Orcus* King of the *Molossians*.

Jupiter, on her Marriage with *Pluto*, gave her the Isle of *Sicily* as a Dowry; but she had not been long in the infernal Regions, when the Fame of her Charms induced *Theseus* and *Pirithous*, to form an Association to carry her off. They descended by Way of *Tenarus*, but sitting to rest themselves on a Rock in the infernal Regions, they could not rise again, but continued fixed, till *Hercules* deliver'd *Theseus*, because his Crime consisted only in assisting his Friend, as bound by Oath (1); but *Pirithous* was left in Durance, because he had endanger'd himself through his own Wilfulness and Rashness.

Others make *Proserpine* the same with *Luna*, *Hecate*, and *Diana*, the same Goddess being call'd *Luna* in Heaven, *Diana* on Earth, and *Hecate* in Hell, when she had the Name of *Triformis* or *Ter-gemina*. The *Greeks* call'd her *Despoina*, or the Lady, on Account of her being Queen of the Dead. Dogs and barren Cows were the Sacrifices usually offer'd to her.

(10) From *Palat*, to free or deliver, comes *Peloutab* Deliverance, which is easily by Corruption made *Pluto*.

(1) They agreed to assist each other in gaining a Mistress. *Pirithous* had helped *Theseus* to get *Helena*, who in Return attended him in this Expedition.

She

She is represented under the Form of a beautiful Woman enthron'd, having something stern and melancholy in her Aspect.

The mythological Sense of the Fable is this: The Name of *Proserpine* or *Persephone*, amongst the *Egyptians*, was used to denote the Change produc'd in the Earth by the Deluge (2), which destroyed its former Fertility, and render'd Tillage and Agriculture necessary to Mankind.

C H A P. XX.

Of the INFERNAL REGIONS.

IT is evident that the Heathens had a Notion of future Punishments and Rewards, from the Descriptions their Poets have given of *Tartarus* and *Elysium*, though the whole is overloaded with Fiction. According to *Plato*, *Apollo* and *Ops* brought certain brazen Tablets from the *Hyperboreans* to *Delos*, describing the Court of *Pluto* as little inferior to that of *Jove*; but that the Approach to it was exceeding difficult on Account of the Rivers *Acheron*, *Cocytus*, *Styx* and *Pblegethon*, which it was necessary to pass in order to reach these infernal Regions.

Acheron was, according to some, the Son of *Titan* and *Terra*, or as others say, born of *Ceres* in a Cave, without a Father. The Reason assign'd for his being sent to Hell is, that he furnish'd the *Titans* with Water, during their War with the Gods. This shews it was a River, not a Person; but the Place of it is not ascertain'd. Some fixing it amongst the *Cimmerians* near Mount *Circe* (3), and in the Neighbourhood of *Cocytus*; others making it that sulphureous and stinking Lake near *Cape Misenum* in the Bay of *Naples* (4), and not a few tracing its Rise from the *Acherusian* Fen in *Epirus*, near the City of *Pandofia*; from whence it flows till it falls into the Gulf of *Ambracia*.

The next River of the *Plutonian* Mansions is *Styx*, though whether the Daughter of *Oceanus* or *Terra*, is uncertain. She was married to *Pallas* or *Piras*, by whom she had *Hydra*. To *Acheron* she bore *Victory*, who having assisted *Jupiter* against the *Giants*, he rewarded her Mother (5) with this Privilege, that

(2) From *Peri*, Fruit, and *Patat*, to perish, comes *Perepattab*, or the Fruit lost; From *Peri*, Fruit, and *Sappon*, to hide, comes *Persephoneb*, or the Corn destroy'd or hid.

(3) On the Coast of *Naples*.

(4) Near *Cuma*.

(5) Some say it was on her own Account, for discovering the Combination of the *Giants* against *Jupiter*.

the most solemn Oath amongst the Gods should be by her Deity, viz. the River *Styx*; so that when any of them were suspected of Falshood, *Iris* was dispatch'd to bring the *Stygian* Water in a golden Cup, by which he swore; and if he afterwards prov'd perjurd, he was depriv'd for a Year of his *Nectar* and *Ambrosia*, and for nine Years more, separated from the celestial Assembly. Some place *Styx* near the Lake of *Avernus* in *Italy*; others make it a Fountain near *Nonacris* in *Arcadia*, of so poisonous and cold a Nature, that it would dissolve all Metals (6), and could be contain'd in no Vessel.

Cocytus and *Phegethon* are said to flow out of *Styx* by contrary Ways, and re-unite to increase the vast Channel of *Acheron*. The Waters of *Phegethon* were represented as Streams of Fire, probably on Account of their hot and sulphureous Nature.

CHAP. XXI.

Of the PARCÆ or DESTINIES.

THESE infernal Deities, who presided over human Life, were in Number Three, and had each their peculiar Province assign'd, *Clotbo* held the Distaff, *Lachesis* drew or spun off the Thread, and *Atropos* stood ready with her Scissars to cut it asunder.

These were three Sisters, the Daughters of *Jupiter* and *Themis*, and Sisters to the *Horæ* or Hours; according to others, the Children of *Erebus* and *Nox*. They were Secretaries to the Gods, whose Decrees they wrote.

We are indebted to a late ingenious Writer for the true Mythology of these Characters. They were nothing more originally than the mystical Figures or Symbols, which represented the Months of *January*, *February*, and *March* amongst the *Egyptians*. They depicted these in Female Dresses, with the Instruments of Spinning and Weaving, which was the great Business carried on in that Season. These Images they call'd (7) *Parcæ*, which signifies *Linen Cloth*, to denote the Manufacture produc'd by this Industry. The *Greeks*, who knew nothing of the true Sense of these allegorical Figures, gave them a Turn suitable to their Genius, fertile in Fiction.

The *Parcæ* were describ'd or represented in Robes of White, border'd with Purple, and seated on Thrones, with Crowns on their Heads, compos'd of the Flowers of the *Narcissus*.

(6) It is reported *Alexander* was poison'd with it at *Babylon*, and that it was carried for this Purpose in an Ass's Hoof.

(7) From *Parcæ*, or *Paraket*, a Cloth, Curtain or Sail.

C H A P. XXII.

Of the HARPYES.

THE next Group of Figures we meet in the shadowy Realms are the *Harpyes*, who were Three in Number, *Celeno*, *Aello* and *Ocyete*, the Daughters of *Oceanus*, and *Terra*. They liv'd in *Thrace*, had the Faces of Virgins, the Ears of Bears, the Bodies of Vultures, with human Arms and Feet, and long Claws. *Pheneus* King of *Arcadia*, for revealing the Mysteries of *Jupiter*, was so tormented by them, that he was ready to perish for Hunger, they devouring whatever was set before him, till the Sons of *Boreas*, who attended *Jason* in his Expedition to *Colchis*, delivered the good old King, and drove these Monsters to the Islands call'd *Echinades*, compelling them to swear to return no more.

This Fable is of the same Original with the former one. During the Months of *April*, *May*, and *June*, especially the two latter, *Egypt* was greatly subject to stormy Winds, which laid waste their Olive Grounds, and brought numerous Swarms of Grasshoppers and other troublesome Insects from the Shores of the Red Sea, which did infinite Damage to the Country. The *Egyptians* therefore gave Figures which proclaim'd these three Months, a Female Face, with the Bodies and Claws of Birds, and call'd them *Harop* (8) a Name which sufficiently denoted the true Sense of the Symbol. All this the *Greeks* realiz'd, and embellish'd in their Way.

C H A P. XXIII.

Of CHARON and CERBERUS.

CHARON, according to *Hesiod's* Theogony, was the Son of *Erebus* and *Nox*, the Parents of the greatest Part of the infernal Monsters. His Post was to ferry the Souls of the deceas'd over the Waters of *Acheron*. His Fare was never under one Half-penny, nor exceeding Three, which were put in the Mouths of the Persons interr'd; for as to such Bodies who were denied Funeral Rites, their Ghosts were forc'd to wander an

(8) From *Haroph*, or *Harop*, a noxious Fly; or from *Arbeh*, a Locust.

hundred Years on the Banks of the River. *Virgil's Æneid VI.* 330, before they could be admitted to a Passage. The *Hermionienſes* alone claim'd a free Passage; becauſe their Country lay ſo near Hell. Some mortal *Heroes* alſo, by the Favour of the Gods, were allow'd to viſit the infernal Realms, and return to Light; ſuch as *Hercules*, *Orpheus*, *Ulyſſes*, *Theſeus* and *Æneas*.

This venerable Boatman of the lower World, is repreſented as a fat ſqualid old Man, with a buſhy gray Beard and rheumatick Eyes, his tatter'd Rags ſcarce covering his Nakedneſs. His Diſpoſition is mention'd as rough and moroſe, treating all his Paſſengers with the ſame impartial Rudeneſs, without Regard to Rank, Age or Sex. We ſhall in the Sequel ſee that *Charon* was indeed a real Perſon, and juſtly merited this Character.

After croſſing the *Acheron*, in a Den adjoining to the Entrance of *Pluto's* Palace, was plac'd *Cerberus*, or the three-headed Dog, born of *Typhon* and *Echidna*, and the dreadful Maſtiff, who guarded theſe gloomy Abodes. He ſawn'd upon all who enter'd, but devour'd all who attempted to get back; yet *Hercules* once maſter'd him, and dragg'd him up to Earth, where in ſtruggling, a Foam dropp'd from his Mouth, which produc'd the poiſonous Herb, call'd *Aconite* or *Wolf-Bane*.

Hefiod gives *Cerberus* fifty, and ſome a hundred Heads; but he is more commonly repreſented with Three. As to the reſt he had the Tail of a Dragon, and inſtead of Hair, his Body was cover'd with Serpents of all Kinds. The dreadfulneſs of his Bark or Howl, *Virgil's Æneid VI.* 416, and the intollerable Stench of his Breath, heighten'd the Deformity of the Picture, which of itſelf was ſufficiently diſagreeable.

C H A P. XXIV.

Of Nox and her Progeny, DEATH, SLEEP, &c.

NOX was the moſt antient of the Deities, and *Orpheus* aſcribes to her the Generation of Gods and Men. She was even reckon'd older than *Chaos*. She had a numerous Offspring of imaginary Children, as *Lyſſa*, or Madneſs, *Erys*, or Contention, *Death*, *Sleep*, and *Dreams*, all which the bore without a Father. From her Marriage with *Erebus* proceeded *Old Age*, *Labour*, *Love*, *Fear*, *Deceit*, *Emulation*, *Miſery*, *Darkneſs*, *Complaint*, *Obſtinacy*, and *Partiality*, *Want*, *Care*, *Diſappointment*, *Disease*, *War* and *Hunger*. In ſhort, all the Evils which attend Life,

Life, and which wait round the Palace of *Pluto* to receive his Commands.

Death brings down all Mortals to the infernal Ferry. It is said that her Mother *Nox* bestow'd a peculiar Care in her Education, and that *Death* had a great Affection for her Brother *Somnus*, or Sleep, of whose Palace *Virgil* has given us a fine Description, *Æneid* VI. 894. *Somnus* had several Children, of whom *Morpheus* was the most remarkable for his satyrical Humour, and excellent Talent in mimicking the Actions of Mankind.

Amongst the *Eleans*, the Goddess *Nox*, or Night, was represented by a Woman holding in each Hand a Boy asleep, with their Legs distorted; that in her Right was *White*, to signify Sleep, that in her Left *Black*, to figure or represent *Death*. The Sacrifice offer'd to her was a *Cock*, because of its Enmity to *Darkness*, and rejoicing at the Light: *Somnus* was usually represented with Wings, to denote his universal Sway.

C H A P. XXV.

Of the Infernal Judges, MINOS, RHADAMANTHUS, and ÆACUS.

AFTER entering the Infernal Regions, just at the Separation of the two Roads which lead to *Tartarus* and *Elysium*, is plac'd the Tribunal of the three inexorable Judges, who examine the Dead, and pass a final Sentence on departed Souls. The chief of these was *Minos* the Son of *Jupiter* by *Europa*, and Brother of *Rhadamanthus* and *Sarpedon*. After his Father's Death the *Cretans* would not admit him to succeed in the Kingdom, till praying to *Neptune* to give him a Sign, that God caused a Horse to rise out of the Sea, on which he obtained the Kingdom. Some think this alludes to his reducing these Islanders to Subjection, by means of a powerful Fleet. It is added, that *Jove* kept him nine Years conceal'd in a Cave, to teach him Laws and the Art of Government.

Rhadamanthus his Brother was also a great Legislator. It is said that having kill'd his Brother, he fled to *Oechalia* in *Beotia*, where he married *Alcmena* the Widow of *Amphytrion*. His Province was to judge such as died impenitent.

Æacus was the Son of *Jupiter* by *Ægina*. When the Isle of *Ægina* (so call'd from his Mother) was depopulated by a Plague, his Father in Compassion to his Grief, chang'd all the Ants there

there into Men and Women. The Meaning of which Fable is, that when the Pyrates had depopulated the Country, and forc'd the People to fly to Caves, *Æacus* encourag'd them to come out, and by Commerce and Industry recover what they had lost. His Character for Justice was such, that in a Time of universal Drought, he was nominated by the Delphic Oracle to intercede for Greece, and his Prayer was answer'd.

Rhadamanthus and *Æacus* were only inferior Judges, the first of whom examin'd the *Asiatics*, the latter the *Europeans*, and bore only plain Rods as a Mark of their Office. But all difficult Cases were refer'd to *Minos*, who sat over them with a Scepter of Gold. Their Court was held in a large Meadow, call'd the Field of Truth. *Plato* and *Tully* add *Triptolemus* to these as a Fourth Judge.

C H A P. XXVI.

Of TARTARUS, and the EUMENIDES or FURIES.

IN the Recesses of the Infernal Regions lay the Seat or Abode of the wicked Souls, call'd *Tartarus*, represented by the Poets, as a vast deep Pit surrounded with Walls and Gates of Brass, and totally depriv'd of Light. This dreadful Prison is surrounded by the Waters of *Phlegethon*, which emit continual Flames. The Custody of the unfortunate Wretches doom'd to this Place of Punishment, is given to the *Eumenides*, or *Furies*, who are at once their Gaolers and Executioners.

The Names of these avengeful Sisters were *Tisiphone*, *Alecto*, and *Megæra*; but they went by the general Apellation of the *Furie*, on Account of the Rage and Distraction attending a guilty Conscience: Of *Erynne* or *Erynnyes*, because of the Severity of their Punishment; and *Eumenides*, because though cruel they were capable of Supplication, as *Orestes* found by following the Advice of *Pallas*. Their Birth is so differently related, that it is impossible to fix their Genealogy or Parentage. Indeed the *Theogony* of the *Greeks* and *Romans* requires an uncommon Clue to get out of the Labyrinth, which Fiction has contriv'd.

Though the Furies were implacable, they were susceptible of Love. We find an Instance of this in *Tisiphone*, who growing enamour'd with *Cytheron* an amiable Youth, and fearing to fright him by her Form, got a third Person to disclose her Flame. He was so unhappy to reject her Suit, on which she threw one

of

of her Snakes at him, which twining round his Body strangled him. All the Consolation he had in Death was to be changed into a Mountain, which still bears his Name.

These Goddesses were so terrible, that it was in some Degree sacrilegious to invoke their Name. Yet however the Objects of Terror, they had their Temples, as at *Athens* near the *Areopagus*, at *Casina* in *Arcadia*, and at *Carmia* in the *Peloponnesus*. But their highest Solemnities were at *Telphusa* in *Arcadia*, where their Priestesses went by the Name of *Hesychides*, and the Sacrifices were perform'd at Midnight, amidst a profound Silence, a black Ewe burnt whole being the Victim. No Wine was us'd in the Libations, but only limpid Water, or a Liquor made of Honey; and the Wreaths us'd, were of the Flowers of the *Narcissus* and *Crocus* intermix'd.

The Mythologists have assign'd each of these Tormentresses their particular Department. *Tisiphone* is said to punish the Sins arising from Hatred and Anger; *Megæra* those occasion'd by Envy; and *Alecto* the Crimes owing to Ambition and Lust. Some make but one Fury, call'd *Adrastra*, the Daughter of *Jupiter* and *Necessity*, and the Avenger of all Vice.

The Furies are depicted with Hair compos'd of Snakes, and Eyes inflam'd with Madness, carrying in one Hand Whips and Iron Chains, and in the other flaming Torches, yielding a dismal Light. Their Robes are black, and their Feet of Brass; to shew their Pursuit, though slow, is steady and certain.

Is it possible to conceive; that after this solemn and horrid Representation, the *Eumenides*, or *Furies*, should be quite harmless Beings? And the very Deformities ascrib'd to them the Symbols of national Joy and Repose. The *Egyptians* us'd these Figures to denote the three Months of Autumn. The Serpent was with that People, the Hieroglyphic of Life, Light, and Happiness, the Torch was the public Indication of a Sacrifice, and they plac'd two Quails at the Feet of the Figure, to signify that the general Security was owing to the Plenty of the Season. All this is elucidated by the Names of these visionary Beings, *Tisiphone* (1), *Alecto* (2), and *Megæra* (3); which are all deriv'd from Circumstances relating to the Vintage.

(1) From *Tjaphan* to inclose or to bide, and *Tjeponeb*, the Time of putting the Wine into Pitchers.

(2) From *Leket*, to gather.

(3) From *Migherab* the sinking of the Dregs, or the clarifying the Wine.

C H A P. XXVII:

Of the fabulous Persons punish'd in TARTARUS.

THE Poets, in order to people this dismal Region, have plac'd here the *Giants* or *Titans*, who rebell'd against *Jupiter*, and who are bound in everlasting Chains. They also mention several other notorious Criminals condemn'd to suffer here, the chief of whom follow:

Tityus was the Son of *Jupiter* and *Elara*, Daughter of the River *Orchomenius* in *Thessaly*. His Father apprehensive of *Juno's* Jealousy, it is said, conceal'd him in the Earth, where he grew to a monstrous Bulk. He resided in *Panopæa*, where he became formidable for Rapine and Cruelty, till *Apollo* kill'd him for endeavouring to ravish *Latona*, though others say he was slain by *Diana* for an Attempt on her Chastity. He was next sent to *Tartarus*, and chain'd down on his Back, his Body taking up such a Compass as to cover nine Acres. In this Posture a Vulture continually prey'd on his Liver, which still grew again as fast as it was consum'd.

Pblegyas was the Son of *Mars*, and King of the *Lapithæ*, a People of *Thessaly*: *Apollo* having debauch'd his Daughter *Coronis*, to revenge the Injury he set Fire to the Temple of *Delphos*, for which Sacrilege that God killed him with his Arrows, and thrust him into *Tartarus*, where he is sentenc'd to sit under a huge Rock, which hanging over his Head threatens him with perpetual Destruction.

Ixion was the Son of *Mars* and *Pisidice*, or as others say of *Æthion* and *Pisone*. Having married *Dia* the Daughter of *Dioneus*, he promis'd very considerable Presents to her Father for his Consent; but to elude the Performance, he invited him to a Feast, and murdered him. Stung with Remorse for the Crime he run mad, so that *Jupiter* in Compassion not only forgave him, but took him up into Heaven, where he had the Impiety to endeavour to corrupt *Juno*. *Jupiter*, to be the better assur'd of his Wickedness, form'd a Cloud in the Shape of his Wife, upon which *Ixion* begot the *Centaur*s. But boasting of his Happiness, *Jove* hurl'd him down to *Tartarus*, where he lies fix'd on a Wheel encompass'd with Serpents, and which turns without ceasing.

Sisiphus was a Descendent of *Æolus*, and married *Merope*, one of the *Pleiades*, who bore him *Glaucus*. His Residence was at *Epyra* in *Peloponnesus*, and he was a crafty Man. The Reasons
given

given for his Punishment are various, though all the Poets agree as to its Nature, which was to roll a great Stone to the Top of a Hill, from whence it constantly fell down again, so that his Labour was incessantly renew'd (4).

Tantalus a *Phrygian* Monarch, the Son of *Jupiter*, and the Nymph *Plota*, had the Impiety in an Entertainment he gave the Gods, to kill his Son *Pelops* and serve him up as one of the Dishes. All the Deities perceiv'd the Fraud but *Ceres*, who eat one of his Shoulders; but in Compassion to his Fate, she restor'd him to Life by boiling him in a Cauldron, and gave him an *Ivory* Arm to supply the Defect. The Crime of the Father did not pass unpunish'd. He was plac'd in *Tartarus*, where he was afflicted with eternal Thirst and Hunger, having Water and the most delicious Fruits still within his Reach; but not being able to taste either, because they vanish'd before his Touch. *Ovid* IV. 445.

Salmones, King of *Elis*, *Virgil*, *Æn.* VI. 585, had the Presumption to personate *Jupiter*, by driving a Chariot over a Bridge of Brass, and casting flaming Torches amongst the Spectators, to imitate Thunder and Lightning. For this he was doom'd to the Tortures of this infernal Dungeon.

The *Belides* complete this fabulous Catalogue. They were the Daughters of *Danaus* the Son of *Belus* who was cotemporary with *Cecrops* King of *Athens*. This Prince, who came from *Egypt* into *Greece*, expell'd *Stenelus* King of the *Argives* out of his Kingdom, and by different Wives had these fifty Sisters. His Brother *Egyptus*, with whom he had some Difference, proposed a Reconciliation, by marrying his fifty Sons with their fair Cousin *Germans*. The Wedding was agreed, but *Danaus* perfidiously directed each of his Daughters to murder their Husbands on the Marriage Night. *Hypermetra* alone suffer'd *Lyneus* to escape to *Lyrcea* near *Argos* (5). The *Belides*, for this unnatural Crime, were condemn'd to draw Water out of a Well with Sieves, and pour it into a certain Vessel; so that their Labour was without End or Success.

(4) Some make *Sisyphus* a *Trojan* Secretary, who was punish'd for discovering Secrets of State. Others say he was a notorious Robber kill'd by *Theseus*.

(5) He afterwards dethron'd *Danaus*.

C H A P. XXVIII.

Of the ELYSIAN FIELDS, and LETHE.

BY Way of Contrast to *Tartarus*, or the Prison of the Wicked, let us place the *Elysian Fields*, or the happy Abodes of the Just and Good, of which *Virgil*, of all the ancient Poets has given us the most agreeable Picture, *Virgil's Æneid* VI. 635. It were endless to give all the Variety of Descriptions, which a Subject of this nature affords Room for. An eternal Spring of Flowers and Verdure, a Sky always serene, and fann'd by ambrosial Breezes, an universal Harmony and uninterrupted Joy embalm'd these delightful Regions. But at the End of a certain Period, the Souls plac'd here return'd to the World to re-animate new Bodies, before which they were oblig'd to drink at the River *Lethe* (6), whose Waters had the Virtue to create an Oblivion of all that had pass'd in the former Part of their Lives.

To illustrate all this complex'd Chaos of Fable, let us once more have recourse to the *Egyptian* Mythology, where we shall find the whole Secret of *Tartarus* and the *Elysian Fields* unravell'd. There was near each of the *Egyptian* Towns a certain Ground appointed for a common Burial-Place. That at *Memphis*, as describ'd by *Diodorus*, lay on the other Side of the Lake *Acherusia* (7) to the Shore of which the deceas'd Person was brought, and set before a Tribunal of Judges appointed to examine into his Conduct. If he had not paid his Debts his Body was deliver'd to his Creditors, till his Relations releas'd it, by collecting the Sums due. If he had not faithfully observ'd the Laws, his Body was left unburied, or probably thrown into a Kind of common Shore call'd *Tartarus* (8). The same Historian informs us, that near *Memphis* there was a leaking Vessel into which they incessantly pour'd Nile Water, which Circumstance gives ground to imagine, that the Place where unburied Bodies were cast out, was surrounded with Emblems expressive of Torture or Remorse, such as a Man tied on a Wheel always in Motion; another whose Heart was the Prey of a Vulture; and a Third rolling a Stone up a Hill with fruitless Toil. Hence the Fables of *Ixion*, *Prometheus* and *Sisyphus*.

(6) Απο της ληθης, or Oblivion.

(7) From *Acharei*, after, and *ish*, Man, comes *Achareis*, or the last State of Man, or *Acheron*, that is, the ultimate Condition.

(8) From the Chaldaick *Tarab*, Admonition, doubled comes *Tartarab*, or *Tartarus*, that is, an extraordinary Warning.

When no Accuser appear'd against the Deceas'd, or the Accuser was convicted of Falshood, they ceased to lament him, and his Panegyrick was made; after which he was deliver'd to a certain severe Ferryman, who by Order of the Judges, and never without it, receiv'd the Body into his Boat (9) and transported it a-cross the Lake, to a Plain embellish'd with Groves, Brooks, and other rural Ornaments. This Place was call'd *Elizout*, (10), or the *Habitation of Joy*. At the Entrance of it, was plac'd the Figure of a Dog with three Pair of Jaws, which they call'd *Cerberus* (1); and the Ceremony of Interment was ended by thrice (2) sprinkling Sand over the Aperture of the Vault, and thrice bidding the Deceas'd *Adieu*. All these wise Symbols address'd as so many Instructions to the People, became the Sources of endless Fiction, when transplanted to *Greece* and *Rome*. The *Egyptians* regarded Death as a Deliverance (3). The Boat of Transportation they call'd *Beris* (4), or *Tranquillity*; and the Waterman who was impartial in the just Execution of his Office, they styl'd *Charon*, which signifies *Inflexibility* or *Wrath*.

CHAPTER XXIX.

OF APOLLO.

THIS Deity makes one of the most conspicuous Figures in the Heathen Theology, indeed not unjustly, from the glorious Attributes ascrib'd to him of being the God of *Light*, *Medicine*, *Versè* and *Prophecy*. *Tully* mentions four of this Name, the most antient of whom was the Son of *Vulcan*, and tutelary God of the *Athenians*; the Second a Son of *Corybas*, and born in *Crete*; the Third an *Arcadian*, call'd *Nomion*, from his being a

(9) Sometimes the Judges denied even their Kings Funeral Rites on account of their Mis-government.

(10) From *Elizout*, full Satisfaction, or a Place of Repose and Joy.

(1) They plac'd this Image on Account of that Animal's known Fidelity to Man. The three Heads denoted the three Funeral Cries over the Corpse, which is the Meaning of the Name, from *Ceri* or *Cri*, an Exclamation; and *Ber* the Grave or Vault, comes *Cerber*, or *Cerberus*, the cries of the Grave.

(2) *Injeda ter pulvere*. *Horace*, Book I. Ode 28.

(3) They call it *Peloutab*, Alleviation or Deliverance. *Horace* has the same Thought.

Levae functum pauperem Laboribus.

Carm, l. 2. Od. 18.

(4) From *Beris*, Quiet, Serenity; whence *Diodorus Siculus* calls *Charon's* Bark *Baris*.

great Legislator; and the *last*, to whom the greatest Honour is ascrib'd, the Son of *Jupiter* and *Latona* (5), whose Beauty having gain'd the Affection of the King of the Gods, *Juno*, on discovering her Pregnancy, drove her out of Heaven, and commanded the Serpent *Python* to destroy her, from whose Pursuit *Latona* fled to the Isle of *Delos* in the Shape of a Quail (6), where she was deliver'd of Twins, call'd *Diana* and *Apollo*, the latter of whom soon after his Birth, destroy'd the Monster *Python* with his Arrows (7), though some defer the Time of this Victory till he came to riper Years. But *Latona's* Troubles did not end here, for flying into *Lycia* with her Children, she was denied the Water of the Fountain *Mela*, by the Shepherd *Niocolas* and his Clowns, upon which she turn'd them into *Frogs*. After settling her Son *Apollo* in *Lycia*, she return'd to *Delos*, and *Diana* went to reside in *Crete*.

The Adventures of *Apollo* are pretty numerous. The most remarkable, are his Quarrels with *Jupiter*, on account of the Death of his Son *Æsculapius*, kill'd by that Deity on the Complaint of *Pluto*, that he decreas'd the Number of the Dead by the Cures he perform'd. *Apollo* to revenge this Injury kill'd the *Cyclops*, who forg'd *Jove's* Thunderbolts, for which he was banish'd Heaven, and endur'd great Sufferings on Earth, being forc'd to hire himself as a Shepherd to (8) *Admetus* King of *Thessaly*, during his exercising which Office, he is said to have invented the Lyre or Lute, to sooth his Trouble. In this Retirement an odd Incident happen'd to him; *Mercury* was born in the Morning, by Noon he had learn'd Musick, and compos'd the *Testudo*; and in the Evening coming to *Apollo* he so amus'd him with this new Instrument, that he found an Opportunity to steal his Cattle. *Apollo* discovering the Theft, and insisting on Restitution, the sly Deity stole his Bow and Arrows; so that he was forc'd to change his Resentment into Laughter (9).

From *Thessaly*, *Apollo* remov'd to *Sparta*, and settled near the River *Eurotas*, where he fell in Love with a fair Boy call'd *Hya-*

(5) The Daughter of *Cæus* the *Titan*, and *Phœbe*.

(6) Whence the Isle was call'd *Ortygia*, though some say that *Neptune* rais'd it out of the Sea to give her Refuge.

(7) Some assert that *Diana* assisted him in this Fight.

(8) Some give this History another Turn, and tell us that *Apollo* being King of the *Arcadians*, and depos'd for his Tyranny, fled to *Admetus*, who gave him the command of the country lying near the River *Amphrysas*, inhabited by *Shepherds*.

(9) *Te boves olim, nisi reddidisses*

Per dolum amotas, puerum minaci

Voce dum terret, Viduus Phœretra

Risit *Apollo*,

Horat. Lib. I. Ode X. l. 10.

cinthus,

cinthus, with whom being at play, *Zephyrus* through Envy blew *Apollo's* Quoit at his Head, and kill'd him on the Spot. To preserve his Memory, the God from his Blood rais'd the Flower which bears his Name (10). Though according to others, he only ting'd with it the Violet (which was white before) into a Purple.

Cyparissus a beautiful Boy, a Favourite of *Apollo*, being excessively griev'd for the Death of a Fawn or Deer he lov'd, was chang'd by him to a *Cypress* Tree, which is since sacred to Funeral Rites.

Apollo next visited *Laomedon* King of *Troy*, where finding *Neptune* in the same Condition with himself, and exil'd from Heaven, they agreed with that King to furnish Bricks to build the Walls of his Capital: He also assisted *Alcathous* in building a Labyrinth, in which was a Stone whereon he us'd to deposit his *Lyre*, and which emitted an harmonious Sound on the slightest Stroke.

Though *Apollo* was distinguish'd for his Excellency in Musick, yet he was extremely jealous of Rivalship on this Head. The Muses were under his immediate Protection, and the Grasshopper was consecrated to him by the *Athenians* on Account of its Harmony (1). We find *Midas* King of *Phrygia* being constituted Judge between him and *Pan*, who pretended to vie with him in Harmony, and giving Judgment for the latter, was rewarded with a Pair of Asses Ears, to point out his bad Taste (2). *Ovid* has described this Story in an agreeable Manner. *Linus*, who excell'd all Mortals in Musick, presuming to sing with *Apollo*, was punish'd with Death; nor did *Marsyas* the Satyr escape much better, for having found a Flute or Pipe, which *Minerva* threw away (3), he had the Vanity to dispute the Prize with *Apollo*, who being decreed Victor, hung up his Antagonist on the next Pine Tree, and flea'd him alive; but afterwards changed him into a River, which falls into the *Meander*.

This Deity was so skill'd in the Bow, that his Arrows were always fatal. *Python* and the *Cyclops* experienc'd their Force. When the Giant *Tityus* endeavour'd to ravish *Diana*, he transfix'd and threw him into Hell, where the Vultures prey'd on

(10) The Hyacinth or Violet.

(1) The Grecian Poets celebrate the Grasshopper as a very musical Insect, that sings amongst the highest Branches of the Trees; so that it must have been a very different Creature from the Grasshopper known to us: See the Notes in *Cooke's Hesiod*.

(2) *Ovid*, Book XI. Fab. III. l. 90.

(3) Because as she blew it, seeing herself in a Fountain, she found it deform'd her Face.

his Liver. *Niobe* the Daughter of *Tantalus*, and Wife of *Amphion*, being happy in seven Sons and as many Daughters, was so foolish as to prefer herself to *Latona*. This so enrag'd *Apollo* and *Diana*, that the former slew her Sons with his Darts, and the latter kill'd her Daughters in the Embraces of their Mother, whom *Jupiter* in Compassion to her incessant Grief, turn'd into a Stone, which still emits Moisture instead of Tears (4).

The true Meaning of the Fable of *Niobe* is this; it signify'd the Annual Inundation of *Egypt*. The Affront she offer'd to *Latona* was a Symbol, to denote the Necessity she laid that People under of retreating to the higher Grounds. The fourteen Children of *Niobe* are the fourteen Cubits, that mark'd the Increase of the *Nile* (5). *Apollo* and *Diana* killing them with their Arrows, represents Labour and Industry, with the Assistance of the Sun's warm Influence, overcoming these Difficulties, after the Retreat of the Flood. *Niobe's* being turned to a Stone, was owing to an Equivocation. The Continuance of *Niobe* was the Preservation of *Egypt*. But the Word *Selau*, which signify'd Safety, by a small Alteration (*Selaw*) express'd a Stone. Thus *Niobe* became a real Person metamorphos'd to a Rock.

Apollo resembled his Father *Jupiter*, in his great Propensity to Love. He spent some Time with *Venus* in the Isle of *Rhodes*, and during their Interview it is said the Sky rain'd Gold, and the Earth was cover'd with Lillies and Roses. His most celebrated Amour was with *Daphne* (the Daughter of the River *Peneus*), a Virgin of *Thessaly*, who was herself prepossess'd in Favour of *Leucippus*, a Youth of her own Age. *Apollo*, to be reveng'd on his Rival, put it in his Head to disguise himself amongst the Virgins who went a Bathing, who discovering the Deceit, stabb'd him. After this the God pursued *Daphne*, who flying to preserve her Chastity, was, on her Intreaties to the Gods, changed into a Laurel (6), whose Leaves *Apollo* immediately consecrated to bind his Temples, and made that Tree the Reward of Poetry.

The Nymph *Bolina*, rather than yield to his Suit, threw herself into the Sea, for which he render'd her immortal: Nor was he more successful in his Courtship of the Nymph *Castalia*, who vanish'd from him in the Form of a Fountain, which was afterwards sacred to the Muses (7). He debauch'd *Leucothoe*

(4) *Ovid*, Book VI. l. 310.

(5) The Statue of *Nile* in the *Tuilleries* at *Paris*, has fourteen Children plac'd by it, to denote these Cubits.

(6) *Ovid*, Book I. l. 556.

— grasping at empty Praise

He snatch'd at Love, and fill'd his Arms with Bays,

Waller.

(7) Thence call'd *Castalian* Sisters.

Daughter of *Orchamus*, King of *Babylon*, in the Shape of her Mother *Eurynome*. *Clytia* her Sister jealous of her Happiness, discover'd the Amour to their Father, who order'd *Leucothoe* to be buried alive. Her Lover, in Pity to her Fate, pour'd Nectar on the Grave, which turn'd the Body into the Tree, which weeps the Gum call'd Frankincense. He then abandon'd *Clytia*, who pin'd away, continually looking on the Sun, till she became the *Heliotrope* or Sun Flower (8).

Of the Children of *Apollo*, we shall speak more at large in the following Section.

Apollo had a great Variety of Names, either taken from his principal Attributes, or the chief Places where he was worshipp'd. He was call'd the *Healer*, from his enlivening Warmth and cheering Influence, and *Pæan*, (9), from the pestilential Heats; to signify the former, the Ancients plac'd the Graces in his Right Hand, and for the latter a Bow and Arrows in his Left: *Nomius*, or the Shepherd, from his fertilizing the Earth, and thence sustaining the Animal Creation; *Delius* (10), from his rendring all Things manifest; *Pythius*, from his Victory over *Pythion*; *Lycius*, *Phæbus*, and *Phaneta*, from his Purity and Splendor.

The principal Places where he was worshipp'd were *Chrysus*, *Tenedos*, *Smyntba*, *Cylla*, *Cyrrha*, *Patraza*, *Claros*, *Cynthius*, *Abæa*, a City in *Lycia*, at *Miletus*, and amongst the *Mæonians*, from all which Places he was denominated. He had an Oracle and Temple at *Tegyra*, near which were two remarkable Fountains, call'd the *Palm* and the *Olive*, on account of the Sweetness and Transparency of the Water. He had an Oracle at *Delos*, for six Months in the Summer Season, which for the rest of the Year was remov'd to *Patara* in *Lycia*, and these Removals were made with great Solemnity. But his most celebrated Temple was at *Delphos*, the Original of which was thus: *Apollo* being instructed in the Art of Divination by *Pan* the Son of *Jupiter*, and the Nymph *Thymbris*, went to this Oracle, where at that Time *Themis* gave her Answers; but the Serpent *Pythion* hindering him from approaching the Oracle, he slew him, and so took Possession of it. His Temple here, in Process of Time, became so frequented, that it was call'd the *Oracle of the Earth*, and all the Nations and Princes in the World vied with each other in their munificence to it. *Crasus*, King of *Lydia*, gave at one Time a thousand Talents of Gold to make an Altar there, besides Pre-

(8) *Ovid*, Book IV. 205.

(9) Ἀπὸ τῆ παῖς τὰς αἰῶς

(10) Ἀπὸ τῆ δῆλα πάντα ποιεῖ

sents of immense Value at other Times. *Phalaris* the Tyrant of *Agrirentum* presented it a brazen Bull, a Master-piece of Art. The Responses here were delivered by a Virgin Priestess (1) call'd *Pythia*, or *Phœbas*, plac'd on a *Tripod* (2), or Stool with three Feet, call'd also *Cortina*, from the Skin of the *Python* with which it was cover'd. It is uncertain after what Manner these Oracles were deliver'd, though *Cicero* supposes the *Pithoness* was inspir'd, or rather intoxicated by certain Vapours which ascended from the Cave. In *Italy*, *Apollo* had a celebrated Shrine at Mount *Soracte*, where his Priests were so remarkable for Sanctity that they could walk on burning Coals unhurt. The *Romans* erected to him many Temples. After the Battle of *Actium*, which decided the Fate of the World, and secur'd the Empire to *Augustus*, this Prince not only built him a Chapel on that Promontory, and renew'd the solemn Games to him, but soon after rais'd a most magnificent Temple to him on Mount *Palatine* in *Rome*, the whole of *Clarian* Marble. The Gates were of Ivory exquisitely carved, and over the Frontispiece was the Solar Chariot and Horses of massy Gold. The Portico contain'd a noble Library of the *Greek* and *Latin* Authors. Within, the Place was decorated with noble Paintings, and a Statue of the God by the famous *Scopas*, attended by a gigantic Figure in Brass fifty Feet high. In the Area were four brazen Cows, representing the Daughters of *Prætus* King of the *Argives*, who were changed into that Form for presuming to rival *Juno* in Beauty. These Statues were wrought by *Myron*.

The usual Sacrifices to *Apollo*, were *Lambs*, *Bulls* and *Oxen*. The Animals sacred to him were the *Wolf*, from his acuteness of Sight; the *Crow* from her Augury, or foretelling the Weather; the *Swan*, from its divining its own Death; the *Hawk*, from its Boldness in Flight; and the *Cock*, from its foretelling his Rise. The *Grasshopper* was also reckon'd agreeable to him on account of its Musick. Of Trees, the *Laurel*, *Palm*, *Olive* and *Juniper* were most in Esteem with him. All young Men, when their Beards grew, consecrated their Locks in his Temple, as the Virgins did theirs in the Temple of *Diana*.

The four great Attributes of *Apollo* were *Divination*, *Healing*, *Musick*, and *Archery*; all which manifestly refer to the Sun. Light dispelling Darkness is a strong Emblem of Truth dissipating Ignorance; what conduces more to Life and Health than the Solar Warmth, or can there be a juster Symbol of the Plane-

(1) Some say that the *Pythonefs* being once debauched, the Oracles were afterwards delivered by an old Woman in the Dress of a young Maid.

(2) Authors vary as to the *Tripod*, some making it a Vessel in which the Priestess bath'd.

tary Harmony than *Apollo's* (3) Lyre? As his Darts are said to have destroy'd the Monster *Pytho*, so his Rays dry up the noxious Moisture, which is pernicious to Vegetation and Fruitfulness.

The *Persians*, who had a high Veneration for this Planet, ador'd it, and the Light proceeding from it, by the Names of *Mithra* and *Oresmanes*; the *Egyptians* by those of *Osiris* and *Orus*; and from their Antiquities, let us now seek some Illustration of the Birth and Adventures of *Apollo*.

The *Isis*, which pointed out the *Neomenia* or monthly Festival before their annual Inundation, was the symbolical Figure of a Creature with the upper Part of a Woman, and the hinder of a Lizard plac'd in a reclining Posture. This they call'd *Leto* (4), and us'd it to signify to the People the Necessity of laying in the Provisions of *Olives*, parch'd Corn, and such other Kinds of dry Food, for their Subsistence, during the Flood. Now when the Waters of the *Nile* decreas'd time enough to allow them a Month, before the Entrance of the Sun into *Sagittarius*, the *Egyptian* Farmer was sure of Leisure enough to survey and sow his Ground, and of remaining in absolute Security till Harvest. This Conquest of the *Nile* was represented by an *Orus*, or Image, arm'd with Arrows, and subduing the Monster *Pytho*. This they call'd *Ores* (5), or *Apollo* (6). The Figure of *Isis* above-mention'd, they also styl'd *Deione*, or *Diana* (7), and they put in her Hand the *Quail*, a Bird which with them was the Emblem of Security (8).

These Emblems carried by the *Phenicians* into *Greece*, gave Rise to all the Fable of *Latona* persecuted by the *Pytho*, and flying to *Delos* in the Form of a *Quail*, where she bore *Orus* and *Dione*, or *Apollo* and *Diana*. Thus (as on former Occasions) the Hieroglyphicks only design'd to point out the regular Festivals, and to instruct the People in what they were to do, became in the End the Objects of a senseless and gross Idolatry.

When *Tyre* was besieged by *Alexander*, the Citizens bound the Statue of *Apollo* with Chains of Gold; but when that Conqueror took the Place, he releas'd the Deity, who thence obtain'd the Name of *Philaxandrus*, or the Friend of *Alexander*. At *Rhodes*,

(3) The seven Strings of which are said to represent the seven Planets.

(4) From *Leto*, or *Letoab*, a Lizard.

(5) From *Hores*, the Destroyer or Waster.

(6) *Apollo* signifies the same.

(7) From *Dei*, sufficiency, comes *Deione*, abundance.

(8) *Securis* in the *Phenician* signifies Security, as also a *Quail*; hence they us'd the *Quail* to signify the Thing. The Latin Words *Salus* and *Salvus* are deriv'd from hence.

where he was worshipp'd in a peculiar Manner, there was a Colossal Image of him at the Mouth of the Harbour seventy Cubits high (9).

Phæbus (10) was very differently represented in different Countries and Times, according to the Character he assum'd. To depict the Solar Light, the *Persians* us'd a Figure with the Head of a Lion, cover'd with a *Tiara*, in the *Persian* Garb, and holding a mad Bull by the Horns, a Symbol plainly of *Egyptian* Original. The latter People express'd him sometimes by a Circle with Rays; at other Times by a Scepter with an Eye over it: But their great Emblem of the Solar Light, as distinguish'd from the Orb itself, was the golden *Seraph*, or fiery flying Serpent (1). The *Hicropolitans* shew'd him with a pointed Beard, thereby expressing the strong Emission of his Rays downward; over his Head was a Basket of Gold, representing the æthereal Height: He had a Breast-Plate on, and in his Right-Hand held a Spear, on the Summit of which stood the Image of Victory (so that *Mars* is but one of his Attributes); this bespoke him irresistible and ruling all Things: In his Left-Hand was a Flower, intimating the vegetable Creation nourish'd, matur'd, and continu'd by his Beams: Around his Shoulders he wore a Vest depicted with *Gorgons* and Snakes; this takes in *Minerva*, and by it is express'd the Virtue and Vigor of the Solar Warmth, enlivening the Apprehension and promoting Wisdom; whence also he is with great Propriety the President of the Muses: Close by were the expanded Wings of the Eagle, representing the *Æther*, stretch'd out from him, as from its proper Center: At his Feet were three female Figures encircled by a *Seraph*, that in the midst being the Emblem of the Earth rising in Beauty from the Midst of *Nature* and *Confusion* (the other two) by the Emanation of his *Light*, signified by the *Seraph* or Dragon.

Under the Character of the Sun, *Apollo* was depicted in a Chariot drawn by four Horses, whose Names the Poets have taken Care to give us as well as those of *Pluto*. The Poets feign'd each Night that he went to rest with *Thetis* in the Ocean, and that the next Morning the Hours got ready his Horses for him to renew his Course (see *Cambray's Telemachus* for a Picture), and unbar'd the Gates of Day. It is no Wonder they have been lavish on a Subject, which affords such ex-

(9) We shall speak of this hereafter.

(10) From *Phœbos*, the Source, and of the Overflowing, or the Source of the Inundation, the *Egyptians* expressing the annual Excess of the Nile by a Sun, with a River proceeding from its Mouth.

(1) Vide *Macrobius Saturn.* l. 1, c. 17.

tenſive Room for the Imagination to diſplay itſelf, as the Beauties of the Sun-riſing. When repreſented as *Liber Pater* (2), he bore a Shield to ſhew his Protection of Mankind. At other times he was drawn as a beardless Youth, his Locks diſhevell'd, and crown'd with Laurel, holding a Bow in his Right-Hand with his Arrows, and the Lyre in his Left. The Palace of the Sun has been admirably deſcrib'd by *Ovid*, as well as his Car, in the ſecond Book of his *Metamorphoſis*.

C H A P. XXX.

Of the Sons or Offspring of APOLLO, ÆSCULAPIUS, PHAETON, ORPHEUS, IDMON, ARISTÆUS, &c.

AS *Apollo* was a very gallant Deity, ſo he had a very numerous Iſſue, of which it is neceſſary to give ſome Account, as they make a conſiderable Figure in poetical Hiſtory. The firſt and moſt noted of his Sons was *Æſculapius*, whom he had by the Nymph *Coronis*. Some ſay that *Apollo* ſhot his Mother, when big with Child of him, on account of her Infidelity; but repenting the Fact ſav'd the Infant, and gave him to *Chiron* to be inſtructed (3) in Phyſick. Others report, that as King *Phegyas* her Father was carrying her with him into *Peloponneſus*, her Pains ſurpriz'd her on the Conſines of *Epidauria*, where to conceal her Shame ſhe expos'd the Infant on a Mountain. However this be, under the Care of this new Maſter, he made ſuch a Progreſs in the Medical Art, as gain'd him a high Reputation; ſo that he was even reported to raiſe the Dead. His firſt Cures were wrought upon *Aſcles* King of *Epidaurus*, and *Aunes* King of *Daunia*, which laſt was troubled with ſore Eyes. In ſhort, his Succeſs was ſo great, that *Pluto*, who ſaw the Number of his Ghoſts daily increaſe, complain'd to *Jupiter*, who kill'd him with his Thunder-bolts.

Cicero reckons up three of his Name. The firſt the Son of *Apollo* worſhipp'd in *Arcadia*, who invented the Probe and Ban-

(2) *Virgil* gives him this Name in his firſt *Georgic*.

— Vos, O clariffima Mundi
Lumina, labentem cælo qui ducitis annuo,
Liber & alma Ceres.

(3) *Ovid*, who relates the Story of *Coronis* his fanciful Way, tells us that *Corvus*, or the Raven, who diſcover'd her Amour, had, by *Apollo*, his Features chang'd from Black to White.

dages for Wounds; the Second the Brother of *Mercury*, kill'd by Lightening; and the third the Son of *Asippus* and *Asione*, who first taught the Art of Tooth-drawing and Purging. Others make *Æsculapius*, an Egyptian King of *Memphis*, antecedent by a thousand Years to the *Æsculapius* of the Greeks: The Romans number'd him amongst the *Dii Adscititii*, or such as were rais'd to Heaven by their Merit, as *Hercules*, *Castor* and *Pollux*, &c.

The Greeks receiv'd their Knowledge of *Æsculapius* from the Phœnicians and Egyptians. - His chief Temples were at *Pergamus*, *Smyrna*, at *Trica* a City of *Ionia*, and the Isle of *Coos*; in all which, votive Tablets were hung up (4), shewing the Diseases cur'd by his Assistance; but his most famous Shrine was at *Epidaurus*, where every five Years in the Spring, solemn Games were instituted to him nine Days after the *Isthmian* Games at *Corinth*.

The Romans grew acquainted with him by an Accident; a Plague happening in *Italy*, the Oracle was consulted, and the Reply was, that they should fetch the God *Æsculapius* from *Epidaurus*. An Embassy was appointed of ten Senators, at the Head of whom was *Q. Ogulnius*. These Deputies on their Arrival, visiting the Temple of the God, a huge Serpent came from under the Altar, and crossing the City, went directly to their Ship and lay down in the Cabin of *Ogulnius*, upon which they set sail immediately, and arriving in the *Tiber*, the Serpent quitted the Ship, and retir'd to a little Island opposite the City, where a Temple was erected to the God, and the Pestilence ceas'd.

The Animals sacrificed to *Æsculapius* were the Goat, some say on account of her nursing him; others, because this Creature is unhealthy, as labouring under a perpetual Fever. The Dog and the Cock were sacred to him on account of their Fidelity and Vigilance. The Raven was also devoted to him for its Forecast, and being skill'd in Divination. Authors are not agreed as to his being the Inventor of Physick, some affirming he only perfected that Part which relates to the Regimen of the Sick.

Let us now seek for the Origin of this Fable. The publick Sign or Symbol expos'd by the Egyptians in their Assemblies, to warn the People to mark the Depth of the Inundation, in order to regulate their Ploughing accordingly, was the Figure of a Man with a Dog's Head carrying a Pole with Serpents twisted round it, to which they gave Names of *Anubis* (5), *Tbaout* (6),

(4) From these Tablets or votive Inscriptions, *Hippocrates* is said to have collected his Aphorisms.

(5) From *Hannobeach*, which in Phœnician signifies the Barker or Warner. *Anubis*.

(6) The Word *Tayant*, signifies the Dog.

and *Æsculapius* (7). In Process of Time they made use of this Representation for a real King, who by the Study of Physick fought the Preservation of his Subjects. Thus the Dog and the Serpent became the Characteristicks of *Æsculapius* amongst the *Romans* and *Greeks*, who were entirely Strangers to the original Meaning of these Hieroglyphicks.

Æsculapius had, by his Wife *Epione*, two Sons, *Machaon* and *Podalirius*, both skill'd in Surgery, and who are mention'd by *Homer* as present at the Siege of *Troy*, and were very serviceable to the *Greeks*. He had also two Daughters, call'd *Hygiea* and *Jaso*.

This Deity is represented in different Attitudes. At *Epidaurus* his Statue was of Gold and Ivory (8), seated on a Throne of the same Materials, his Head crown'd with Rays, and a long Beard, having a knotty Stick in one Hand, the other entwin'd with a *Serpent*, and a Dog lying at his Feet. The *Phliasiens* depicted him as beardless; and the *Romans* crown'd him with Laurel, to denote his Descent from *Apollo*. The Knots in his Staff signify the Difficulties that occur in the Study of Medicine.

Phaeton was the Son of *Apollo*, and the Nymph *Clymene*. Having a Dispute with *Epaphus*, the Son of *Jupiter* and *Io*, the latter upbraided him, that he was not really the Son of his Father, and that his Mother only made use of that Pretence to cover her Infamy. The Youth fired at this Reproach, by his Mother's Advice carried his Complaint to his Father *Phæbus*, who receiv'd him with great Tenderness, and to allay his Disquietude; swore by *Styx* to grant him whatever he requested, as a Mark of his acknowledging him for his Son. *Phaeton* boldly asked the Direction of the Solar Chariot for one Day. The Father at once griev'd and surpriz'd at the Demand, us'd all Arguments in vain to dissuade him from the Attempt; but being by his Oath reduc'd to submit to his Obstinacy, he gave him the Reins, with the best Directions he could how to use them. The Ambition of our young Adventurer was too fatal to himself. He lost his Judgment and Way together; and *Jupiter*, to prevent his setting the World on Fire, was oblig'd with his Thunderbolts to hurl him from his Seat into the River *Eridanus* or *Po*. His Sisters *Phæthusa*, *Lampetia* and *Phæbe* lamented his Loss so incessantly upon the Banks, that the Gods chang'd them into *Black Poplar Trees*, whose Juice produces the *Electrum* or *Amber*. *Cycnus* King of *Liguria*, no less griev'd for his Loss, was chang'd into a *Swan*, a

(7) From *Aish* Man, and *Caleph*, Dog, comes *Æscaleph* the Man-Dog, or *Æsculapius*.

(8) This Image was the Work of *Thrasymedes* the Son of *Arignotus*, a Native of *Paros*.

Bird which became after sacred to *Apollo*. This Story makes a very considerable Figure in *Ovid* (9), who has out-done himself on this Subject.

A late Author offers an ingenious Conjecture, with regard to this Fable (10). Linen-Cloth was the great Manufacture of *Egypt*, and the bleaching of it consequently of great Importance. The Image expos'd for directing this, was a Youth with Rays round his Head, and a Whip in his Hand, seated on an Orb, to which they gave the Name of *Phaeton* (1), and *Ben-Climmab* (2). Probably the Months of *May*, *June*, and *July*, were the three Sisters of *Phaeton*, because during these Months they washed their Linen white, of which *Cygnus*, or the Swan, the Friend of *Phaeton*, is a further Symbol. Now as the Word *Albanoth* applied to these Months (3), signifies also *Poplar Trees*, it gave Rise to this Metamorphosis.

Orpheus was the Son of *Phæbus*, by the Muse *Calliope* (4). He was born in *Thrace*, and resided near Mount *Rhodope*, where he married *Eurydice* a Princess of that Country. *Aristus* a neighbouring Prince, who fell in Love with her, attempted to surprize her, and in her Flight, to escape his Violence, she was kill'd by the Bite of a Serpent. Her disconsolate Husband was so affected at his Loss, that he descended by the Way of *Tanarus* to Hell, in order to recover her. As Music and Poetry were to him hereditary Talents, he exerted them in so powerful a Manner, that *Pluto* and *Proserpine* were so far touch'd, as to restore him his belov'd Consort on one Condition, that he should not look back on her, till they came to the Light of the World. his impatient Fondness made him break this Article, and he lost her for ever. Griev'd at her Loss he retir'd to the Woods and Forests, which it is said were sensible of his Harmony (5). But the *Mænades* or *Bacchæ*, either incens'd at his vowing a widow'd Life, or as others say, instigated by *Bacchus*, whose Worship he neglected (6), tore him in Pieces, and scatter'd his Limbs about the Fields, which were collected and bury'd by the

(9) *Ovid Metamorph. Lib. II, in Principio* (10) *La Pluëe Hist. de Cieux.*

(1) From *Phe* the Month, and *Eton* Linen, is made *Phaeton*; that is, the Indiction of the Linen-works.

(2) *Ben-Climmab*, the Son of hot Weather, Hence the Story of *Phaeton's* burning the World.

(3) *Albanoth*, or *Lobanoth*, signifies the Whitening Fields or Yards for Bleaching.

(4) Some make him the Son of *Osagrus* and *Calliope*.

(5) *Ovid Metam. Lib. XI. in Principio.*

(6) Others say by *Venus*, on account of his despising her Rites, and that the Nymphs, excited by her, tore him in Pieces in struggling who should have him,

Muses. His Head and Harp, which were cast into the *Hebrus*, were carried to *Lesbos*, and the former interr'd there. His *Harp* was transported to the Skies, where it forms one of the Constellations. He himself was chang'd into a Swan, and left a Son call'd *Metbon*, who founded in *Thrace* a City of his own Name. *Ovid* has given us this whole Story (7), but contrary to his usual Method, has broke the Thread of it, by interspersing it in different Parts of his Work.

It is certain that *Orpheus* may be plac'd as the earliest Poet of Greece, where he first introduc'd *Astronomy*, *Divinity*, *Musick* and *Poetry*, all which he had learn'd in *Egypt*. He wrote many Volumes in natural Philosophy and Antiquities (8), of which only a few imperfect Fragments have escaped the Rage of Time. In his Book of Stones he says of himself, 'He could understand the Flight and Language of Birds, stop the Course of Rivers, overcome the Poison of Serpents, and even penetrate the Thoughts of the Heart (9).'

Let us seek the Origin of this Fable once more in *Egypt*, the Mother Country of Fiction. In *July*, when the Sun enter'd *Leo*, the Nile overflowed all the Plains. To denote the publick Joy at seeing the Inundation rise to its due Height, they exhibited a Youth playing on the Lyre or *Sistrum*, and sitting by a tame Lion. When the Waters did not increase as they should, this *Horus* was represented stretch'd on the Back of a Lion as dead. This Symbol they call'd *Oreph* or *Orpheus* (10), to signify that Agriculture was then quite unseasonable and dormant. The Songs they amus'd themselves with at this dull Season, for Want of Exercise, were call'd the *Hymns* of *Orpheus*; and as Husbandry reviv'd immediately after, it gave Rise to the Fable of *Orpheus* returning from Hell. The *Isis* plac'd near this *Horus*, they call'd *Eurydice* (1), and as the *Greeks* took all these Figures in the literal and not the Emblematical Sense, they made *Eurydice* the Wife of *Orpheus*.

Idmon was the Son of *Apollo* by *Asteria*, and attended the *Argonauts* in their Expedition to *Colchis*, being fam'd for his Skill in Augury; but wandering from his Companions, as they occasionally landed, he was kill'd by a wild Boar.

(7) In his Xth and XIth Books.

(8) He wrote a Book of *Hymns* and Treatises on the Generation of the Elements; on the Giants War; on the Rape of *Proserpine*; on the Labours of *Hercules*; of Stones; on the Rites and Mysteries of the *Egyptians*.

(9) This probably gave Rise to the Fable of his making Rocks and Forests move to his Lyre.

(10) From *Oreph*, Occiput, or the back Part of the Head.

(1) From *Eri*, a Lion; and *Daca*, tamed, is form'd *Eridaca*, *Eurydice*, or the Lion tamed, i.e. the Violence or Rage of the Inundation overcome.

Another

Another of the Children of *Apollo* was *Linus*, whom he had by the Nymph *Terpsichore*. He was born at *Thebes*, and eminent for Learning, if it be true that *Thamyris*, *Orpheus*, and *Hercules* were all his Scholars. Some say he was slain by the latter for ridiculing him; but if *Orpheus* (as others affirm) liv'd a hundred Years before *Hercules*, it is rather probable that *Linus* was the Disciple of *Orpheus*. However this be, *Linus* wrote on the Origin of the World, the Courses of the Sun and Moon, and the Production of Animals.

After all, *Linus* was only a Symbol of the *Egyptians*, which the *Greeks*, according to Custom, personated. At the End of Autum or Harvest, the *Egyptians* fell to their Night-work, of making Linen-Cloth (2), and the Figure then expos'd was call'd *Linus* (3), and denoted the sitting up or watching during the Night.

Aristaeus was the Son of *Apollo*, by *Cyrene* a Virgin Nymph; who us'd to accompany him in Hunting, and whom he first fell in Love with on seeing her encounter a Lion. He was born in *Lybia*. He receiv'd his Education from the *Nymphs*, who taught him to extract Oil from Olives, and to make Honey, Cheese and Butter; all which Arts he communicated to Mankind. On this Account he was regarded as a rural Deity. From *Africa* he pass'd into *Sardinia* and *Sicily*, from whence he travell'd into *Thrace*, where *Bacchus* initiated him in his Mysteries. We have already mentioned how his Passion occasion'd the Death of *Eurydice*, to revenge which the Wood-Nymphs destroy'd his Bee-Hives. Concern'd at this Loss he advis'd with his Father, and was told by the Oracle, to sacrifice Bulls to appease her Shade; which Counsel following, the Bees which issued from the Carcasses fully supplied the Damages he had sustain'd (4). He died near Mount *Haemus*, and was deify'd on account of the Services he had done to Mankind by his useful Inventions. He was also honour'd in the Isle of *Coos*, for his calling the *Etesian Winds* to relieve them in an excessive Time of Heat. *Herodotus* says that he appeared at *Cyzicum* after his Death, and three hundred and forty Years after, was seen in *Italy* at *Metapontum*, where he injoin'd the Inhabitants to erect a Statue to him near that of *Apollo*; which, on consulting the Oracle, they performed.

Circe was the Daughter of *Phaëbus*, by *Perfis* the Child of *Oceanus*, and a celebrated Sorceress. Her first Husband was a

(2) This was their chief Manufacture.

(3) *Linus*, from *Lyn*, to watch, whence our Word *Linen*, that is, the Work; for the Time of doing it.

(4) *Virgil* has introduced this Story with great Elegance and Propriety, in his IVth Georgick, l. 314.

King of the *Sarmatæ*, whom she poison'd, for which she was expell'd the Kingdom, and fled to a Promontory on the Coast of *Tuscany*, which afterwards took her Name. Here she fell in Love with *Glaucus*, one of the Sea Deities, who preferring *Scylla* to her, she chang'd her into a Sea Monster. *Picus*, King of the *Latins*, her next Favourite, for rejecting her Addresses, was metamorphos'd into a *Woodpecker*.

The most remarkable of *Circe's* Adventures, was with *Ulysses*. This Prince returning from *Troy*, was cast away on her Coast, and his Men, by a Drink she gave them, were transform'd to *Swine*, and other Beasts. *Ulysses* was preserv'd by *Mercury*, who gave him the Herb *Moly*, to secure him from her Incantments; and instructed him, when she attempted to touch him with her Wand, to draw his Sword, and make her swear by *Styx*, she would use him as a Friend, otherwise he would kill her. By this Means, he procur'd the Liberty of his Companions, and continued a Year with *Circe*, who bore him two Children, viz. *Agrius* and *Latinus*. *Circe* had a Sepulchre in one of the Isles, call'd *Pharmacusa*, near *Salamis*.

Circe was no other than the *Egyptian Isis*, whose *Horus*, or attending Image, every Month assuming some different Form, as a human Body, with the Heads of a Lion, Dog, Serpent, or Tortoise, which gave Rise to the Fable of her changing Men by her Incantments into these Animals. Hence the *Egyptians* gave her the Name of *Circe*, which signifies the *Ænigma*.

Apollo had many other Children. *Æthusa* the Daughter of *Neptune* bore him *Elutherus*. By *Evadne* he had *Janus*; by *Atria*, *Miletus*, *Oaxes* and *Arabus*, who gave his Name to *Arabia*; by *Melia*, he had *Ismenius* and *Tænarus*; by *Aglaia*, *Thestor*; by *Manto*, *Mopsus*; by *Anathrippe*, *Cbius*; by *Achalide*, he had *Delphus*, and many others too tedious to enumerate.

CHAP. XXXI.

Of the MUSES, and PEGASUS, the GRACES, and the SYRENS.

THESE celebrated Goddesses, the *Muses*, were the Daughters of *Jupiter* and *Mnemosyne*, though some think them born of *Cælus*. Their Number at first was only three or four (5), but *Homer* and *Hesiod* have fixed it at Nine (6), which it has

(5) *Mneme*, *Aude*, *Melete*, that is, *Memory*, *Singing*, and *Meditation*, to which some add *Thelesiope*.

(6) Some assign as a Reason for this, that when the Citizens of *Sicyon* directed three skilful Statuaries, to make each three Statues of the three *Muses*, they were all so well executed, that they did not know which to chuse, but erected all the Nine, and that *Hesiod* only gave them Names.

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never since exceeded. They were born on Mount *Pierus*, and educated by the Nymph *Eupheme*.

They had many Appellations common to them all, as *Pierides* from the Place of their Birth; *Heliconides*, from Mount *Helicon* in *Bæotia*; *Parnassides*, from the Hill of *Parnassus* in *Phocis*; *Cithærides* from Mount *Cithæron*, a Place they much frequented; *Aonides*, from *Aonia*; *Hippocranides*, *Aganipides*, and *Castalides*, from different Fountains consecrated to them, or to which they were supposed to resort.

In general they were the tutelar Goddesses of all sacred Festivals and Banquets, and the Patronesses of all polite and useful Arts. They supported Virtue in Distress, and preserv'd worthy Actions from Oblivion. *Homer* calls them the *Mistresses* and *Correctresses* of *Manners* (7). With regard to the Sciences, these Sisters had each their particular Province or Department, though Poetry seem'd more immediately under their united Protection.

Calliope (so call'd from the Sweetness of her Voice) presided over *Rhetorick*, and was reckon'd the first of the Nine Sisters.

Clio, the Second (8), was the Muse of History, and takes her Name from her immortalizing the Actions she records.

Erato (9), was the Patroness of elegiac, or amorous Poetry, and the Inventress of Dancing. To *Thalia* (10), belonged Comedy, and whatever was gay, amiable, and pleasant. *Euterpe*, (nam'd from her Love of Harmony) had the Care of Tragedy.

Melpomene, (so styl'd from the Dignity and Excellency of her Song) was the Guardian Muse of Lyric and Epic Poetry (1).

Terpsichore was the Protectress of Musick, particularly the Flute (2). The *Chorus* of the antient Drama was her Province, to which some add *Logick*.

To *Polyhymnia* (3), belong'd that Harmony of Voice and Gesture, which gives a Perfection to Oratory and Poetry, and which flows from just Sentiments and a good Memory.

Urania was the Muse whose Care extended to all divine or celestial Subjects, such as the Hymns in Praise of the Gods, the Motions of the heavenly Bodies, and whatever regarded Philosophy or Astronomy (4).

(7) Hence old Bards and Poets were in such high Esteem, that when *Agamemnon* went to the Siege of *Troy*, he left one with *Clytemnestra*, to keep her faithful, and *Egisthus* could not corrupt her, till he had destroy'd this Counsellor.

(8) From Κλέος Glory (9), from ἔρως, Love (10), from θαλλειν, to flourish or revive (1), from μελος ποιειν, to make a Concert or Symphony.

(2) τερπειν τας χορας, to delight in Choruses.

(3) From πολυς and μνηα, a great Memory.

(4) From οὐρανός, Heaven.

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The *Muses*, though said to be *Virgins*, were no Enemies to Love (5). We have already taken Notice of *Calliope* and *Terpsichore* yielding to the Addresses of *Apollo*. If their Complaisance was solely owing to the Resentment of *Venus*, who inspir'd the Flames of Love, to revenge the Death of her Favourite *Adonis*; it must be own'd that the *Muses* have since been sufficiently devoted to her Service.

The *Muses* were themselves not wholly free from Revenge, as appears in the Story of *Thamyris*. This Person was the Son of *Philammon*, and the Nymph *Agriopa*, and born at *Oderse*, once a famous City of *Thrace*. He became so excellent a Proficient in Musick, that he had the Courage, or Vanity to contend (6) with the *Muses*; but being overcome, they not only punished him with the Loss of Sight and Memory, but caus'd *Jupiter* to cast him into Hell, to expiate his Impiety.

The *Muses* were represented crown'd with Flowers, or Wreaths of Palm, each holding some Instrument or Token of the Science or Art over which she presided. They were depicted as young, and the Bird sacred to them was the *Swan* (7).

To trace the Origin of these fabulous Deities, it is necessary to observe, that the nine emblematical Figures, which were exhibited amongst the *Egyptians*, to denote the nine Months, during which that Country was free'd from the Inundation, had each some Instrument, or Symbol, peculiar to the Business of the Months, as a Pair of Compasses, a Flute, a Mask, a Trumpet, &c. All these Images were purely hieroglyphical, to point out to the People what they were to do, and to ascertain their Use, they were call'd the nine *Muses* (8). The *Greeks*, who adopted this Groupe of Emblems as so many real Divinities, took Care to give each a particular Name, suited to the Instruments they bore, and which threw a new Disguise over the Truth.

The *Graces* are also Attendants of the *Muses*, though plac'd in the Train of *Venus* (9). Some make them the Daughters of *Jupiter* and *Eurynome*, others of *Bacchus* and *Venus*. They were

(5) The Virginity or Chastity of the *Muses*, is a Point disputed by the ancient Writers, though the Majority inclines in their Favour.

(6) *Thamyris* wrote a Poem on the Wars of the Gods with the *Titans*, which exceeded every Thing that had appear'd of the Kind before.

(7) Perhaps because it was consecrated to their Master *Apollo*.

(8) From the Word *Mose*, that is, sav'd or disengag'd from the Waters; whence the Name of *Moses* given to the Hebrew Lawgiver, so near did the Phœnician and Egyptian Languages agree, with some small Difference of Pronunciation only, made two distinct Tongues.

(9) I chuse to place them here on account of the Explanation of the Fable under one View.

three, *Aglaia*, *Thalia* and *Euphrosyne*, Names relative to their Nature (10). The *Lacedemonians* and *Athenians* knew but two, to whom they gave different Appellations (1). *Eteocles*, King of the *Orchomenians*, was the first who erected a Temple to them.

Pegasus was a winged Horse produced by the Blood which fell from *Medusa's* Head, when she was kill'd by *Perseus*. He flew to Mount *Helicon*, the Seat of the *Muses*, where, with a Stroke of his Hoof, he open'd a Fountain call'd *Hippocrene*, or the *Horses Spring* (2).

The unravelling these Figures, will convince us how justly they belong to this Article, as they compleat its Illustration. Near the nine female Figures, which betoken'd the dry Season, were plac'd three others representing the three Months of Inundation, and were drawn sometimes swath'd, as incapable of using their Hands and Feet. These were call'd *Charitout* (3), or the *Divorce*. The Resemblance of this Word to the Greek *Charites*, which signifies thanksgivings or Favours, gave Rise to the Fable of the *Graces*, or three Goddesses presiding over Benefits and outward Charms.

Yet, as during the Inundation, all Parts could not be so fully supply'd, but that some Commerce was necessary, they had recourse to small Barks, to sail from one City to the other. Now the emblematical Figure of a Ship or Vessel, in *Egypt* and *Phœnicia*, was a winged Horse (4), by which Name the Inhabitants of *Cadiz*, a *Phœnician* Colony, call'd their Vessels. Now if the *Muses* and *Graces* are the Goddesses which preside over Arts and Gratitude, this Emblem becomes unintelligible. But if we take the nine *Muses* for the Months of Action and Industry, and the three *Graces* for the three Months of Inundation and Rest, the winged Horse, or Boat with Sails, is a true Picture of the End of Navigation, and the Return of rural Toils. To this Figure the *Egyptians* gave the Name of *Pegasus* (5), expressive of its true Meaning. All these Images transplanted to *Greece*, became the Source of endless Confusion and Fable.

(10) *Aglaia*, or Honesty, to shew that Benefits should be bestow'd freely: *Thalia*, or flourishing, to denote that the Sense of Kindness ought never to die; and *Euphrosyne*, or Chearfulness, to signify that Favours should be conferr'd and receiv'd with mutual Pleasure.

(1) The Spartan *Graces* were *Clito* and *Pœana*; those of *Athen*, *Auro* and *Hegemo*.

(2) *Fons Caballinus*. See *Perfius*, Satyr I.

(3) From *Charat*, to divide, comes *Charitout* the Separation of Commerce.

(4) *Strabo Geograph.* Lib. II. p. 99. Edit. Reg. Paris.

(5) From *Pag* to cease, and *Sus* a Ship, *Pegasus*, or the Cessation of Navigation.

By the *Latin* and *Greek* Poets, the Graces are represented as beautiful young Virgins, naked, or but very slightly cloath'd (6), and having Wings on their Feet. They are also join'd Hand in Hand, to denote their Unity.

* The *Syrens* were the Daughters of *Acbelous*. Their lower Parts were like Fishes, and their upper like Women; but they were so skill'd in Musick, that they insnar'd all who heard them to Destruction. Presuming to contend with the *Muses*, they were vanquish'd and stripp'd at once of their Feathers and Voices, as a Punishment for their Folly.

The *Egyptians* sometimes represented the three Months of Inundation by Figures half Female and half Fish, to denote to the Inhabitants their living in the midst of the Waters. One of these Images bore in her Hand the *Sistrum*, or *Egyptian Lyre*, to shew the general Joy at the Floods arriving to its due Height, which was the Assurance of a succeeding Year of Plenty. To these Symbols they gave the Name of *Syrens* (7), expressive of their real Meaning. The *Phœnicians*, who carried them into *Greece*, represented them as real Persons, and the *Greeks* and *Romans* had too strong a Taste for the Fabulous, not to embellish the Story (8).

C H A P. XXXII.

Of DIANA, LUNA, or HECATE.

HAVING treated of the God of Wit and Harmony, with his Offspring and Train, let us now come to his Twin Sister *Diana*, the Goddess of Chastity, and the Daughter of *Jupiter* and *Latona*. Her Father, at her Request, granted her perpetual Virginity, bestow'd on her a Bow and Arrows, appointed her Queen of the Woods and Forrests (9), and assign'd her a Guard of Nymphs to attend her (10). She became the Patroness of Hunting thus; *Britomartis* a Huntress-Nymph, being one Day entangled in her own Nets, while the wild Boar was approaching her, vow'd a Temple to *Diana*, and so was

(6) *Solutis Gratiae Zonis.* Ode xxx. 5.

Junctaque Nymphis Gratiae decentes

Alternò terram quatiant Pede.

Horace, Lib. I. Ode iv. 5.

(7) From *Sbur*, a Hymn, and *ranan* to sing.

(8) Hence our imaginary Form of the Mermaid.

(9) *Montium Custos nemorumque Virgo.* Horat. Lib. III.

(10) Sixty Nymphs, call'd *Oceaninae*, and twenty of the *Asia*.

preserv'd.

preserv'd. Hence *Diana* had the Name of *Dietyrna*. Others relate the Story differently, and say that *Britomartis*, whom *Diana* favour'd on account of her Passion for the Chase, flying from *Minos* her Lover, fell into the Sea, and was by her made a Goddess.

The Adventures of *Diana* make a pretty considerable Figure in poetical History, and serve to shew that the Virtue of this Goddess, if inviolable, was also very severe. *Actæon* experienc'd this Truth to his Cost. He was a young Prince, the Son of *Aristæus* and *Autonoe*, the Daughter of *Cadmus*, King of *Thebes*. As he was passionately fond of the Sport, he had the Misfortune one Day to discover *Diana* bathing with her Nymphs. The Goddess incens'd at the Intrusion, chang'd him into a Stag; so that his own Dogs, mistaking him for their Game, pursued and tore him in Pieces. *Ovid* has wrought up this Scene with great Art and Imagination (1).

The Truth of this Fable is said to be as follows: *Actæon* was a Man of *Arcadia*, a great Lover of Dogs and Hunting, and by keeping many Dogs, and spending his Time in Hunting on the Mountains, he entirely neglected his domestic Affairs, and being brought to Ruin, was generally call'd the wretched *Actæon*, who was devour'd by his own Dogs.

Meleager was another unhappy Victim of her Resentment, and the more so as his Punishment was owing to no Crime of his own. *Oeneus* his Father, King of *Ætolia*, in offering Sacrifices to the rural Deities, had forgot *Diana*. The Goddess was not of a Character to put up such a Neglect. She sent a huge wild Boar into the Fields of *Caledon*, who laid every Thing waste before him. *Meleager*, with *Thestus* and the Virgin *Atalanta*, undertook to encounter it. The Virgin gave the Monster the first Wound, and *Meleager*, who kill'd it, presented her the Skin, which his Uncles took from her, for which he slew them. *Althæa* his Mother, hearing her two Brothers had perish'd in this Quarrel, took an uncommon Revenge. She remember'd at the Birth of her Son, the Fates had thrown a Billet into the Chamber, with an Assurance the Boy would live, as that remain'd unconsumed. The Mother had till now carefully sav'd a Pledge on which so much depended; but inspir'd by her present Fury, she threw it in the Flames, and *Meleager* instantly seiz'd with a consuming Disease expir'd as soon as it was burnt. His Sisters, who excessively mourn'd his Death, were turn'd into *Hen-Turkies*. *Ovid* has not forgot to embellish his Collection with this Story (2).

(1) *Ovid*, Lib. III. 131.

(2) *Ovid*, Lib. VIII. 261.

Others relate the Story of *Meleager* thus: *Diana* had, to avenge herself of *Oeneus*, rais'd a War between the *Curetes* and *Ætolians*. *Meleager*, who fought at the Head of his Father's Troops, had always the Advantage, till killing two of his Mother's Brothers, his Mother *Althæa* loaded him with such Imprecations, that he retir'd from the Field. The *Curetes* upon this advanc'd, and attack'd the Capital of *Ætoloæ*. In vain *Oeneus* presses his Son to arm and repel the Foe; in vain his Mother forgives and intreats him. He is inflexible till *Cleopatra* his Wife falls at his Feet, and represents their mutual Danger. Touch'd at this, he calls for his *Armour*, issues to the Fight, and repels the Enemy.

Nor was *Diana* less rigorous to her own Sex. *Cbione* the Daughter of *Dædalion*, being caress'd both by *Apollo* and *Mercury*, bore Twins, *Philamon* the Son of *Apollo*, a famous Musician, and *Autolycus* the Son of *Mercury*, a skilful Juggler or Cheat. The Mother was so imprudent to boast of her Shame, and prefer the Honour of being Mistress to two Deities, to the Modesty of *Diana*, which she ascrib'd to her Want of Beauty: For this the Goddess pierc'd her Tongue with an Arrow, and depriv'd her of the Power of future Boasting or Calumny.

The River *Alpheus* fell violently enamour'd of *Diana*, and having no Hopes of Success, had recourse to Force. The Goddess fled to the *Letrini*, where she amus'd herself with Dancing, and with some Art so disguis'd herself and her Nymphs, that *Alpheus* no longer knew them. For this, these People erected a Temple to her.

During the Chase one Day, *Diana* accidentally shot *Cenchrius*, Son of the Nymph *Pryene*, who bewail'd him so much that she was turn'd into a Fountain.

Diana had a great Variety of Names, she was call'd *Cynthia* and *Delia*, from the Place of her Birth; *Artemis*, on account of her Honour and Modesty. By the *Arcadians*, she was nam'd *Orrhobia*; and by the *Spartans*, *Orthia*. Her Temples were many, both in *Greece* and *Italy*; but the most considerable was at *Ephesus*, where she was held in the highest Veneration. The Plan of this magnificent Edifice was laid by *Cresspho*, and the Structure of it employ'd for 220 Years, the ablest Architects and Statuaries in the World. It was set on Fire by *Erostratus*, on the Day that *Alexander* the Great came into the World; but was soon rebuilt with equal Splendor under *Dinocrates*, who also built the City of *Alexandria*.

The Sacrifices offer'd to *Diana*, were the first Fruits of the Earth, Oxen, Rams, and white Hinds; human Victims were sometimes devoted to her in *Greece*, as we find in the Case of *Iphigenia*

Iphigenia. Her Festival was on the Ides of *August*, after which Time all Hunting was prohibited.

Diana was represented of an uncommon high Stature, her Hair dishevell'd, a Bow in her Hand, and a Quiver at her Back, a Deer-Skin fasten'd to her Breast, and her Purple Robe tuck'd up at the Knees with Gold Buckles or Clasps, and attended by Nymphs in a Hunting Dress, with Nets and Hounds.

Diana was also call'd *Dea Triformis*, or *Tergemina*, on account of her triple Character of *Luna* in Heaven, *Diana* on Earth, and *Hecate* in the infernal Regions, though the Actions of the first and last, are ascrib'd to her under the second Name (3).

Luna was thought to be the Daughter of *Hyperion* and *Theia*. The *Egyptians* worshipp'd this Deity both as Male and Female, the Men sacrificing to it as *Luna*, the Women as *Lunus*, and each Sex on these Occasions assuming the Dress of the other. Indeed this Goddess was no other than the *Venus Urania*, or *Cælestis* of the *Affyrians*, whose Worship and Rites the *Phœnicians* introduced into *Greece*. Under this Character *Diana* was also call'd *Lucina*, (a Name she held in common with *Juno*) and had the Protection of Women in Labour (4), though some make *Lucina* a distinct Goddess from either (5). By this Name she was ador'd by the *Æginenses* and *Eleans*.

If *Diana* was so rigid in Point of Chastity on Earth, her Virtue grew a little more relax'd when she got to the Skies. She bore *Jupiter* a Daughter there, call'd *Ersa*, or the *Dew*, and *Pan*, who was not the most pleasing of the Gods, deceiv'd her in the Shape of a white Ram. But her most celebrated Amour was with *Endymion* (6) the Son of *Ætoli*, and Grandson of *Jupiter*, who took him up into Heaven, where he had the Infolence to solicit *Juno*, for which he was cast into a profound Sleep. *Luna* had the Kindness to conceal him in a Cave of Mount *Latmos* in *Caria*, where she had fifty Daughters by him, and a Son call'd *Ætolus*, after which he was again exalted to the Skies.

The Fable of *Endymion* had its Origin in *Egypt*. These People in the *Neomenia*, or Feast, in which they celebrated the ancient State of Mankind, chose a Grove, or some retir'd shady Grotto, where they plac'd an *Iffs*, with her Crescent or Moon,

(3) *Hesiod* makes *Luna*, *Diana*, and *Hecate*, three distinct Goddesses.

(4) It is said she assisted *Latona* her Mother at the Birth of *Apollo*; but was so terrify'd at the Pains, that she vow'd perpetual Virginity.

(5) Some make *Lucina* the Daughter of *Jupiter* and *Juno*, and born in *Crete*.

(6) Others affirm, that *Endymion* was a King of *Elis*, much given to Astronomy and Lunar Observations, for which he was said to be in Love with the Moon, and carefs'd by her.

and by her Side an *Horus* asleep, to denote the Security and Repose which Mankind then enjoy'd. This Figure they call'd *Endymion* (7); and these Symbolical Figures, like the rest, degenerated into Idolatry, and became the Materials for fabulous History.

As the Moon, *Diana* was represented with a Crescent on her Head, in a Silver Chariot drawn by white Hinds, with Gold Harness, which some change to Mules, because that Animal is barren (8). Some make her Conductors a white and black Horse (9); others Oxen, on account of the lunar Horns.

Hecate was the Daughter of *Jupiter* and *Ceres*. As to the Origin of the Name there is some Variation (10). She was the Goddess of the infernal Regions, and on that Account is often confounded with *Proserpine*. She presided over Streets and Highways; for which cause she was call'd *Trivia*, as also *Propheta*, because the Doors of Houses were under her Protection (1). The Appellation of *Brimo* was given her on account of her dreadful Shrieks, when *Mars*, *Apollo*, and *Mercury*, meeting her in the Woods attempted to ravish her. She was also famous for Botany, especially in discovering baneful and poisonous Herbs and Roots; as also for her Skill in Enchantments and magical Arts, in the Practice of which her Name was constantly invoc'd (2). *Hesiod* has given a very pompous Description of the Extent of her Power (3). She was styl'd in *Egypt*, *Bubastis*.

As *Hecate*, *Diana* was represented of an excessive Height, her Head cover'd with frightful Snakes, and her Feet of a Serpentine Form, and surrounded with Dogs, an Animal sacred to her, and under whose Form she was sometimes represented. She was also esteem'd the Goddess of inevitable Fate.

If we have recourse to the *Egyptian Key*, we shall find this threefold Goddess the same Symbol with the *Juno* and *Cybele* we have already treated of. The *Greek* Sculptors had too good a Taste to endure the Head of the Bull or Goat on their Deities,

(7) From *En*, a Grotto or Fountain; and *Dimion*, Resemblance, is made *Endimion*, or the Grotto of the Representation.

(8) To express that the Moon had no Light of her own, but what she borrow'd from the Sun.

(9) To express the Wane and Full of the Moon.

(10) Either from *inabîn*, at a Distance, because the Moon darts her Rays afar off; or from *inaton* a Hundred, because a Hecatomb was the usual Victim.

(1) At every new Moon the *Athenians* made a Supper for her in the open Street, which in the Night was eaten by the poor People.

(2) So *Dido* in *Virgil*, calls on

Tergeminam Hecaten, tria Virginis ora Dianæ. *Æneid* IV.

(3) Theogony, l. 411.

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which they borrow'd from that Country. They therefore alter'd these hieroglyphical Figures to their own Mode; but took Care to preserve the Attributes by disposing them in a more elegant Manner. The Lunar Symbol amongst the *Egyptians* was call'd *Hecate*, or (4) *Achete*, and by the *Syrians*, *Achot*. The latter also styl'd her *Deio*, or *Deione* (5), and *Demeter*. The Crescent and Full Moon over her Head at the *Neomoniar*, made her mistaken for that Planet, and the Time of the Interlunia, during which she remain'd invisible, she was suppos'd to take a Turn to the invisible World, and so got the Name of *Hecate*. Thus the tripartite Goddess arose. The Meaning of the antient Symbols was confounded and forgot, and a senseless Jargon of Fable and Superstition introduced in its Place, a Point which can never be too exactly attended to on this Occasion.

C H A P. XXXIII.

Of MERCURY,

PASS we now to a Deity neither famous for his Truth or Honesty, though he makes no inconsiderable Figure in the celestial Catalogue, *Mercury* was the Son of *Jupiter* and *Maia*, Daughter of *Atlas*, and born on Mount *Cyllene*, in *Arcadia*. He was suckled by *Juno*, some of whose Milk falling beside his Mouth on the Heavens, produced the *Galaxy*. He began to display early his Talent for Theft, as we have observ'd under the Article of *Apollo*. Being caref's'd, when an Infant in *Vulcan's* Arms, he stole away his Tools. The same Day he defeated *Cupid* at Wrestling, and while *Venus* prais'd him after his Victory, he found Means to convey away her *Cestus*. He pilfer'd *Jupiter's* Scepter, and had done the same Thing by his Thunderbolts, but they were too hot for his Fingers. He serv'd *Batius* a very slippery Trick. This Man saw him stealing King *Admetus's* Cows from *Apollo* his Herdsman. To bribe him to Silence he gave him a fine Cow, and the Clown promis'd to keep it secret. *Mercury* to try him, assum'd another Shape, and offering a higher Reward, the Fellow told all he knew, on which (6) the God turn'd him into a Touch-Stone.

(4) *Achete*, the only or excellent, or *achet* (in the *Syriac*) the Sister.

(5) *Deio*, or *Deione*, from *Dei*, sufficiency; or *Demeter*, from *Dei* and *Matar*, Rain, i. e. Plenty of Rain.

(6) *Ovid* has given a fine Description of this Incident, *Metam. Lib. II. 680.*

Mercury

Mercury had several Appellations. He was call'd *Hermes* (7) and *Cyllenius*, from his Temple upon Mount *Cyllene*. Nor were his Employments less various. He was the Cupbearer of *Jupiter* till *Ganymede* took his Place. He was the Messenger of the Gods, and the tutelar God of Roads and Cross-Ways (8), the Inventor of Weights and Measures, and the Guardian of all Merchandize and Commerce, though this Office seems but ill to agree with the Actions ascrib'd to him. He was in a peculiar Manner the Protector of Learning, being the first Discoverer of Letters, and the God of Rhetorick and Oratory. He was also famous for his Skill in Musick, and so eloquent, that he was not only the Arbitrator in all Quarrels amongst the Gods, and in all Leagues and Negotiations particular Regard was paid (9) to him.

Together with *Tellus* and *Pluto*, *Mercury* was invoc'd amongst the terrestrial Gods. In Conjunction with *Hercules* he presided over Wrestling and the Gymnastick Exercises, to shew that Address on these Occasions should always be join'd to Force. He was also believ'd to preside over Dreams, though *Morpheus* claims a Share with him in this Department.

Annually in the Middle of *May* a Festival was celebrated to his Honour at *Rome*, by the Merchants and Traders who sacrificed a Sow to him, intreating he would prosper their Business, and forgive their Frauds. In all Sacrifices offer'd to him, the Tongues of the Victims were burnt, which Custom was borrow'd from the *Magarsenses*. Persons who escap'd imminent Danger sacrificed to him a Calf with Milk and Honey. The Animals sacred to him were the Dog, the Goat and the Cock.

By his Sister *Venus* he had a Son call'd *Hermaphroditus*, a great Hunter; a Wood Nymph, call'd *Salmacis*, fell in Love with him, but had the Mortification to be repuls'd. Upon this, inflamed by her Passion, she watch'd near a Fountain where he us'd to bathe, and when she saw him naked in the Water, rush'd to embrace him; but the Youth still avoiding her, she pray'd the Gods their Bodies might become one, which was immediately granted; and what was yet more wonderful, the Fountain retain'd the Virtue of making all those *Hermaphrodites* who us'd its Waters (10).

(7) *Egurus*, the Interpreter, because he imparted the Mind of the Gods to Men.

(8) Where the *Greeks* and *Romans* plac'd certain Figures, call'd *Hermæ*, from him, being of Marble or Brass, with the Head of a *Mercury*, but downwards of a square Figure.

(9) As the *Feciales*, or Priests of *Mars*, proclaim'd War; so the *Caduceatores*, or Priests of *Mercury*, were employ'd in all Embassies and Treaties of Peace.

(10) See *Ovid's* Description of this Adventure. *Metam.* Book IV.

A late Author gives this Story another Turn, He says, the Fountain *Salmacis* (1) being inclos'd with high Walls, very indecent Scenes pass'd there; but that a certain *Greek* of that Colony building an Inn there for the Entertainment of Strangers, the *Barbarians*, who resorted to it, by their Intercourse with the *Greeks*, became soften'd and civiliz'd; which gave Rise to the Fable of their changing their Sex.

Mercury had other Children, particularly *Pan*, *Dolops*, *Ecbion*, *Caicus*, *Erix*, *Bunus*, *Phares*, and the *Lares*, with several others. Such was the *Mercury* of the *Greeks* and *Romans*.

But the Origin of this Deity must be look'd for amongst the *Phœnicians*; whose Image is the symbolical Figure of their great Ancestor and Founder, and the proper Arms of that People. By the Bag of Money which he held, was intimated, the Gains of Merchandize. By the Wings, with which his Head and Feet were furnish'd, was shadow'd the Shipping of that People, their extensive Commerce and Navigation. The *Caduceus*, with which (2) he was said to conduct the Spirits of the Deceas'd to *Hades*, pointed out the great Principles of the Soul's Immortality, a State of (3) Rewards and Punishments (4) after Death, and a (5) Resuscitation of the Body. It is describ'd, as producing three Leaves together; hence call'd by *Homer* the *golden, three-leav'd Wand*. The Doctrine alluded to by this, was more distinctly taught by the Emblems adorning the *Hermetic Wand*: For to the Extremity of it was annex'd the *Ball* or *CIRCLE*. Two *SERAPHS* entwin'd the Rod; over which were the EXPANDED WINGS, forming the compleat Hieroglyphic of THE MIGHTY ONES. The Name of *Mercury* is a Compound of the *Celtic Merc*, *Merchandize* (5); and *Ur*, a *Man*; and corresponds very exactly with the *Hebrew* Etymology, rendring the Meaning of the Word *Cnaan* or *Canaan*, a *Merchant* or *Trader*.

This symbolical Figure (like many others, which at first were very innocent) became in Time the Object of idolatrous Worship to most Nations. We are not to wonder that the *Egyptians* particularly, whose Country was the Land of *Ham*, the Father of *Canaan*, shou'd do Honour to this Figure, and apply it to their Purposes: For it is more than probable that, being so near

(1) In *Caria*, near the city of *Halicarnassus*.

(2) *Virgaque levem coarces*

— *Aurea turbam,*

(3) *Tu pias lætis animas reponis*

— *Sedibus*

HORACE.

(4) *Hac alias sub tristia Tartara mittit,*

(5) *Dat somnos adimitque.*

VIRGIL

(5) From *Racal*, to trade, comes *Marcolet*, *Merchandize*.

at hand, he might be greatly assisting to his Brother *Mizraim* in the Settlement of that Country ; besides the Consideration of their After-Obligations to his Descendant the *Phœnician*, who is also call'd the *Egyptian, Hercules*.

C H A P. XXXIV.

Of VENUS.

THE next Deity that offers, is that powerful Goddess whose Influence is acknowledg'd by Gods and Men. *Cicero* mentions four of this Name (6) ; but the *Venus* generally known is she who is fabled to have sprung from the Froth or Fermentation rais'd by the Genitals of *Saturn*, when cut off by his Son *Jupiter*, and thrown into the Sea. Hence she gain'd the Name of *Aphrodite* (7). As soon as born she was laid in a beautiful Conch or Shell, embellish'd with Pearl, and by gentle *Zephyrs* wafted to the Isle of *Cythera* in the *Ægean* Sea, from whence she sail'd to *Cyprus*, which she reach'd in *April*. Here, as soon as she landed, Flowers rose beneath her Feet, the *Hours* receiv'd her, and braided her Hair with golden Fillets, after which she was by them wafted to Heaven. Her Charms appear'd so attractive in the Assembly of the Gods, that scarce one of them but what desir'd her in Marriage. *Vulcan*, by the Advice of *Jupiter*, put *Poppy* in her *Nectar*, and, by intoxicating her, gain'd Possession.

Few of the Deities have been so extensively worshipp'd, or under a greater Variety of Names. She was call'd *Cytherea*, *Paphia*, *Cypria*, *Erycina*, *Idalia*, *Acidalia*, from the Places where she was in a particular Manner adored. Other Apellations were given her from her principal Attributes. She was styl'd *Victrix* (8), to denote her resistless Sway over the Mind ; *Amica*, from her being propitious to Lovers ; *Apaturia*, from the Deceit and Inconstancy of her *Votaries*, *Ridens*, from her Love of Mirth and

(6) The 1st the Daughter of *Cælum* ; the 2d the *Venus Aphrodite* ; the 3d born of *Jupiter* and *Dione*, and the Wife of *Vulcan* ; and the 4th *Astarte*, or the Syrian *Venus*, the Mistress of *Adonis*.

(7) From *Ἀφροίτη*, Froth, though some derive it from *ἀφροαίνω* to run mad, because all Love is Infatuation or Frenzy.

(8) Under this Character she is represented leaning on a Shield, and carrying Victory in her Right Hand, and a Scepter in her Left. At other Times with a Helmet, and the Apple of *Paris* in her Hand.

Laughter (9), *Hortensis*, from her influencing the Vegetation of Plants and Flowers; *Marina*, from her being born of the Sea; *Melænis*, from her delighting in nocturnal (10) Amours; *Meretrix*, from the Prostitution of her Votaries; and *Genetrix*, from her presiding over the Propagation of Mankind. The Epithet of *Migonitis*, was given her from her Power in the Management of Love (1), and that of *Murcia* and *Myrtæa*, on account of the *Myrtle* consecrated to her. She was nam'd *Verticordia*, from her Power of changing the Heart; for which Reason the *Greeks* styl'd her *Επιστροφία*. The *Spartans* call'd her *Venus Armata*, because when besieg'd by the *Messenians*, their Wives unknown to their Husbands, rais'd the Siege. The *Romans* also term'd her *Barbata*, because when a Disease had seiz'd the Women, in which they lost all their Hair, on their Prayers to *Venus* it grew again. A Temple was dedicated to her by the Appellation of *Calva*; because when the *Gauls* invested the Capitol the Women offer'd their Hair to make Ropes for the Engines. She had also the Epithet of *Cluacina* (2), from her Image being erected in the Place where the Peace was concluded between the *Romans* and *Sabines*.

Let us now enquire a little into the Actions ascrib'd to this Goddess. Her conjugal Behaviour we shall see under the Article of *Vulcan*, and find it was none of the most edifying. Her Amours were numerous. Not to mention *Apollo*, *Neptune*, *Mars* and *Mercury*, who all boasted of her Favours (3). She had *Æneas* (4) by *Anchises*, but her principal Favourite was *Adonis* the Son of *Cynarâs*, King of *Cyprus* and *Myrrha*, and a Youth of incomparable Beauty, unfortunately in Hunting, kill'd by a wild Boar. *Venus*, who flew to his Assistance, receiv'd a Prick in her Foot with a Thorn, and the Blood which dropp'd from it produced the Damask Rose (5); but coming too late to save him, she changed him into the Flower *Anemone*, which still retains

(9) *Horace*, Lib. I, Ode 2, Sive tu navis *Erycina* ridens, so *Homer* calls her *Φιδωπιδης*, or the Laughter-loving Queen.

(10) From *μυλᾶς*, black, because Lovers chuse the Night.

(1) From *μίσγνμι*, to mix or mingle; so *Virgil*,

—*Mixta Deo Mulier*.

(2) From *Cluo* to fight.

(3) By *Apollo* she had *Elefryon* and five Sons; by *Neptune*, *Eryx*, and *Meligunis* a Daughter; by *Mars*, *Timor* and *Pallor*; and by *Mercury*, *Hermaphroditus*.

(4) She immortaliz'd *Æneas*, by purifying and anointing his Body with ambrosial Essence, and the *Romans* deify'd him by the Name of *Indiges*. We have several antient Inscriptions, *Deo Indigeti*.

(5) *Ovid*, Lib. X. 505,

a Crimson

a Crimson Colour (6). After this she obtain'd of *Proserpine*, that *Adonis* should continue six Months with her on Earth, and six Months remain in the lower Regions.

The most remarkable Adventure of *Venus*, was her famous Contest with *Juno* and *Minerva* for Beauty. At the Marriage of *Peleus* and *Thetis*, the Goddess *Discord* resenting her not being invited, threw a golden Apple amongst the Company with this Inscription, *Let it be given to the fairest* (7). The Competitors for this Prize, were the three Deities above-mentioned. *Jupiter* referr'd them to *Paris*, youngest Son to *Priamus*, King of *Troy*, who then kept his Father's Flocks on Mount *Ida*. Before him the Goddesses appear'd, as most say, naked. *Juno* offer'd him Empire or Power; *Minerva*, Wisdom; and *Venus* endeavour'd to bribe him with the Promise of the *Fairest Woman in the World*. Fatally for himself and Family, the Shepherd was more susceptible of Love, than of Ambition or Virtue, and decided the Point in Favour of *Venus*. The Goddess rewarded him with *Helen* (8), whom he carry'd off from her Husband *Menelaus*, King of *Sparta*, and the Rape gave Rise to that formidable Association of the *Greek Princes*, which ended in the Destruction of his Family, and the Ruin of *Troy*.

Venus, however propitious she was to Lovers, was very severe to such as offended her. She changed the Women of *Amathus* in *Cyprus*, into Oxen for their Cruelty. The *Propetides*, who deny'd her Divinity, grew so shamelessly impudent, that they were said to be harden'd into Stones (9). *Hippomenes* and *Atalanta*, were another Instance of her Resentment; for after she had assisted him to gain the Virgin, on their Neglect to pay her the due Offerings, she infatuated them so, that they lay together in the Temple of *Cybele*, who, for that Profanation, turn'd them into Lions (10).

Nor was she less favourable to her Votaries. *Pygmalion*, a famous Statuary, from a Notion of the Inconveniencies of Marriage, resolv'd to live single. He had, however, form'd a beautiful Image of a Virgin in Ivory, with which he fell so deeply enamour'd, that he treated it as a real Mistress, and continually solicited *Venus*, by Prayers and Sacrifices, to animate his beloved Statue. His Wishes were granted, and by this enliven'd Beauty he had a

(6) Some mythologize this Story, to signify by *Adonis* the Sun, who, during the Summer Signs, resides with *Venus* on the Earth, and during the Winter with *Proserpine*. The wild Boar which kill'd him is the Cold.

(7) *Detur Pulchriori*

(8) *Such Helen was, and who can blame the Boy,*

Who in so bright a Flame consum'd his Troy?

WALLER

(9) See *Ovid*, Lib. X l. 238.

(10) See the Article of *Cybele*, and *Ovid*, Lib. X. 560.

Son call'd *Paphos*, who gave his Name to the City of *Paphos* in *Cyprus* (1).

A Goddess so universally own'd and ador'd could not fail of Temples. That of *Paphos* in *Cyprus* was the Principal. In that of *Rome* dedicated to her by the Title of *Venus Libitina*, were sold all Things necessary for Funerals. She had also a magnificent Shrine built for her by her Son *Aeneas*, on Mount *Eryx* in *Sicily*. The Sacrifices usually offer'd to her were white Goats and Swine, with Libations of *Wine*, *Milk* and *Honey*. The Victims were crown'd with Flowers or Wreaths of *Myrtle*. The Birds sacred to her were the *Swan*, the *Dove*, and the *Sparrow*.

So far for the *Venus Pandemos*, or *Popularis* the Goddess of wanton and effeminate Love; but the Antients had another *Venus*, whom they styl'd *Urania* and *Celestis*, (who was indeed no other than the *Syrian Astarte*) and to whom they ascrib'd no Attributes, but such as were strictly chaste and virtuous. Of this Deity they admitted no corporeal Resemblance, but she was represented by the Form of a Globe ending conically (2), and only pure Fire was burnt on her Altars. Her Sacrifices were call'd *Nephalia*, on account of their Sobriety, only *Honey* and *Wine* being offer'd; but no Animal Victims except the Heifer, nor was the Wood of *Figs*, *Vines* or *Mulberries* suffer'd to be us'd in them.

This Distinction of two *Venuses*, the *Chaste* and the *Impure* one, leads us to the true Explication of the Fable. In the different Attributes of the *Egyptian Isis*, we see these contradictory Characters explain'd. The *Isis* crown'd with the *Crescent Star* of some of the *Zodiacal Signs*, is the celestial *Venus*. The *Isis* with the terrestrial Symbols, such as the Heads of Animals, a Multitude of Breasts, or a Child in her Lap, became the Goddess of Fruitfulness and Generation, and consequently the *Venus Pandemos*. As the latter was regarded as a Divinity propitious to Luxury and Pleasure, it is no Wonder if she soon gain'd the Ascendant over her Rival. In *Phœnicia* and *Egypt*, the young Girls (3) consecrated to the Service of the terrestrial *Isis*, usually resided in a Tent or Grove near the Temple, and were common Prostitutes; whereas those devoted to the Celestial *Isis*, or *Venus Urania*, were strictly chaste. These Taber-

(1) *Ovid*, Lib. X. 245.

(2) This Manner of Representation was borrow'd from the *Arabians* and *Syrians*, who thought the Deity was not to be express'd by any corporeal Form.

(3) They were call'd *Κιστοφοροι*, or Basket-bearers, because they carried the Offerings.

nacles were call'd the *Pavillion of the Girls* (4), and gave Rise to the Name of *Venus*, ascrib'd to the Goddess of Love. The *Syrians* also call'd the terrestrial *Isis*, *Myliitta*, or *Illithye* (5), and the *Greeks* and *Romans* adopted the same Name. Thus the symbolical *Isis* of *Egypt*, after producing the different Deities of *Cybele*, *Rhea*, *Vesta*, *Juno*, *Diana*, *Luna*, *Hecate* and *Proserpine*, form'd also the different Characters of the common and celestial *Venus*; so easily does Superstition and Invention multiply the Objects of Idolatry.

As *Venus* was the Goddess of Love and Pleasure, it is no Wonder if the Poets have been lavish in the Description of her Beauties. *Homer* and *Virgil* have (6) given us fine Pictures of this Kind. Nor were the antient Sculptors and Painters negligent on so interesting a Subject. *Phidias* form'd her Statue of Ivory and Gold, with one Foot on a Tortoise (7). *Scopas* represented her riding on a He-Goat; and *Praxiteles* wrought her Statue at *Cnidos* of white Marble, half opening her Lips and smiling. *Apelles* drew her as just emerged from the Sea, and pressing the Water out of her Hair, a Piece that was reckoned inestimable. It were endless to mention the Variety of Attitudes in which she is represented in Antique Gems and Medals (8); sometimes she is cloath'd in Purple, glittering with Gems, her Head crown'd with Roses, and drawn in her Ivory Car, by Swans, Doves, or Sparrows. At others she is represented standing with the *Graces* attending her; but in all Positions *Cupid* her Son is her inseparable Companion. I shall only add, that the Statue call'd the *Medicean Venus*, is the best Figure of her which Time has preserv'd.

(4) *Succoth Venoth*, the Tabernacle of the Girls. The *Greeks* and *Romans*, who could not pronounce the Word *Venoth*, call'd it *Venos*, or *Venus*, and hearing the Tents of *Venus* so often mentioned, took it for the Name of the Goddess herself.

(5) From jeled, to beget, comes *Ilitta*; Generation; which the *Latins* well express'd by *Divæ Genitrix*, or *Genitalis*. See *Horace*, *Carmen Seculare*, l. 14.

(6) She said, and turning round, her Neck she shew'd,

That with celestial Charms divinely glow'd;

Her waving Locks immortal Fragrance shed,

And breath'd ambrosial Sweets around her Head:

'In flowing Pomp her radiant Robe was seen,

'And all the Goddess sparkled in her Mien.'

PITT'S *Virgil*, *Æneid* I. 402.

(7) This Statue was at *Elis*, and the Tortoise was design'd to shew, that Women should not go much abroad, but attend their domestic Affairs.

(8) See a great Number of these in *Mr. Ogle's Antiquities*, illustrated by ancient Gems, a Work, which it is a great Loss to the Publick, that ingenious and worthy Gentleman did not live to finish.

C H A P. XXXV.

Of the Attendants of VENUS, viz. CUPID, HYMEN,
and the HORÆ, or Hours.

BEFORE we close the Article of *Venus*, it is necessary to give some Account of the Deities who were usually represented in her Train, and formed a Part of that State in which she usually appeared.

The first of these is *Cupid*. Some make him one of the most ancient of the Deities, and say he had no Parents; but succeeded immediately after *Chaos*. Others report, that *Nox*, or *Night*, produced an Egg, which having hatch'd under her sable Wings, brought forth *Cupid*, or *Love*, who with golden Pini-
ons immediately flew through the whole World (9). But the common Opinion is, that *Cupid* was the Son of *Mars* and *Venus*, and the Favourite Child of his Mother, who without his Aid, as she confesses in *Virgil*, could do little Execution. Indeed the Poets, when they invoke the Mother, seldom fail to make their joint Addresses to the Son (10). Perhaps this Consciousness of his own Importance, render'd this little Divinity so arrogant, that on many Occasions he forgets his filial Duty. This *Cupid* belong'd to the *Venus Pandemos*, or *Popularis*, and was call'd *Anteros*, or *Lust*.

But the Antients mention another *Cupid*, Son of *Jupiter* and *Venus*, of a nobler Character, whose Delight it was to raise refin'd Sentiments of Love and Virtue, whereas the other inspir'd base and impure Desires. His Name was *Eros*, or true *Love*. *Eros* bore a golden Dart, which caus'd real Joy and Affection; *Anteros* a leaden Arrow, which rais'd a fleeting Passion, ending in Satiety and Disgust.

Cupid was represented usually naked, to show that Love has nothing of its own. He is arm'd with a Bow and Quiver full of Darts, to shew his Power of the Mind; and crown'd with Roses, to shew the delightful but transitory Pleasures he bestows. Sometimes he is depicted *blind*, to denote that Love sees no Faults in the Object belov'd; at others he appears with a Rose in one Hand and a Dolphin in the other; sometimes he is seen standing between *Hercules* and *Mercury*, to signify the Prevalence of

(9) Others make him the Son of *Porus*, the God of Counsel, who being drunk begot him on *Penia* the Goddess of Poverty. Others the Son of *Caelus* and *Terra*, and some of *Zephyrus* and *Flora*.

(10) See *Horace*, Lib. I. Ode xxx. & Passim.

Eloquence and Valour in Love; at others he is plac'd near Fortune, to express how much the Success of Lovers depends on that inconstant Goddess. He is always drawn with Wings, to typify, that nothing is more fleeting than the Passion he excites.

The Egyptian *Horus*, which attended the terrestrial *Isis*, or the *Venus Popularis*, or *Pandemos*, was, according to the Custom of the *Neomenia*, represented with different Attributes, sometimes with the Wings of the *Etesian* Wind, at others, with the Club of *Hercules* (1), the Arrows of *Apollo*, sitting on a Lion, driving a Bull, tying a Ram, or having a large Fish in his Nets. These Signs of the different Seasons of the Year, gave Rise to as many Fables. The Empire of *Eros*, or Love, was made to extend to Heaven and Earth, and even to the Depths of the Ocean; and this little, but powerful Child, disarmed Gods and Men.

Hymen, the second Attendant of *Venus*, was the God of Marriage, and the Son of *Bacchus* and that Goddess (2). He is said to be born in *Attica*, where he made it his Business to rescue Virgins carried off by Robbers, and to restore them to their Parents. On this Account all Maids newly married offer'd Sacrifices to him; as also to the Goddess of *Concord*. He was invoc'd in the nuptial Ceremony (3) in a particular Manner.

This God was represented of a fair Complexion, crown'd with *Amaricus*, or the Herb Sweet Marjoram, and rob'd in a Veil of Saffron Colour (representative of the Bridal Blushes) with a Torch lighted in his Hand, because the Bride was carried always Home by Torch-Light.

Every one knows it was a constant Custom of the oriental Nations, on the Wedding-Day, to attend the Bridegroom and Bride with Torches and Lamps. The Chorus on these Occasions was *Hu! Humeneb! Here he comes! This is the Festival* (4)! The Figure exhibited on this Occasion in *Egypt*, was a young Man bearing a Lamp or Torch, plac'd near the female Figure, which denoted the Day of the Month fix'd for the Ceremony.

The *Graces*, who always attended *Venus*, have been already described with the *Muses* under the Article of *Apollo*.

The *Hora*, or Hours, were the Daughters of *Jupiter* and *Themis*, and the Harbingers of *Apollo*. They were also the

(1) There is a Gem in Mr. Ogle answering this Description.

(2) *Hymen* is thought to be the Son of the Goddess *Venus Urania*, or the celestial *Venus*.

(3) They repeated often the Words, *O Hymen! O Hymene!*

(4) From *Hu*, lo! or here he is, and *Meneb* the Feast or Sacrifice, comes *Hymeneus*.

Nurses of *Venus*, as well as her Dressers, and made a necessary Part of her Train.

C H A P. XXXVI.

Of VULCAN.

THOUGH the Husband should usually precede the Wife, yet *Vulcan* was too unhappy in Wedlock to obtain this Distinction. There were several of the Name (5), but the Principal, who arriv'd at the Honour of being deify'd, was the Son of *Jupiter* and *Juno*, or as others say, of *Juno* alone: However this be, he was so remarkably deform'd, that his Father threw him down from Heaven to the Isle of *Lemnos*, and in the Fall he broke his Leg (6). Others report that *Juno* herself, disgusted at his Sight, hurl'd him into the Sea, where he was nursed by *Thetis* (7).

The first Residence of *Vulcan* on Earth, was the Isle of *Lemnos* (8), where he set up his Forge, and taught Men how to soften and polish Brass and Iron. From thence he removed to the *Liparean* Isles near *Sicily*, where, with the Assistance of the *Cyclops*, he made *Jupiter* fresh Thunderbolts, as the old grew decay'd. He also wrought an Helmet for *Pluto*, which render'd him invisable, a Trident for *Neptune* that shakes both Land and Sea, and a Dog of a Brass for *Jupiter*, which he animated so, as to perform (9) all the natural Functions of the Animal. Nor is this a Wonder, when we consider that at the Desire of the same God, he formed *Pandora*, who was sent with the fatal Box to *Prometheus*, as has been related in its Place. In short, *Vulcan* was the general Armourer of the Gods. He made *Bacchus* a golden Crown to present *Ariadne*, a Chariot for the *Sun*, and another for *Mars*. At the Request of *Thetis*, he fabricated the divine Armour of *Achilles*, whose Shield is so beautifully describ'd

(5) The 1st, said to be the Son of *Caelus*; the 2d, the Son of *Nilus*, call'd *Opas*; the 3d, the *Vulcan* Son of *Jupiter* and *Juno*, mentioned above; and the 4th, the Son of *Mænalius*, who resided in the *Vulcanian* or *Liparean* Isles.

(6) He was caught by the *Lemnians*, or he had broke his Neck. It is added, he was a whole Day in falling.

(7) Others report he fell on the Land, and was nurs'd by *Apes*; and that *Jupiter* expell'd him the Skies for attempting to rescue *Juno*, when she conspir'd against him.

(8) Because *Lemnos* abounds in Minerals and hot Springs.

(9) *Jupiter* gave this Dog to *Europa*, she to *Procris*, and by her it was given to *Cephalus* her Husband, and by *Jupiter* after turn'd to a Stone.

by *Homer* (10); as also the invincible Armour of *Aeneas*, at the Intreaty of *Venus*. To conclude, with an Instance of his Skill this Way, in Revenge for his Mother *Juno's* Unkindness, he presented her a golden Chair, manag'd by such unseen Springs, that when she sat down in it she was not able to move, till she was forc'd to beg her Deliverance from him.

Vulcan, like the rest of the Gods, had several Names or Appellations: He was call'd *Lemnius*, from the Isle of *Lemnos* consecrated to him; *Mulciber*, or *Mulcifer*, from his Art of softening Steel and Iron. By the *Greeks*, *Hephaistos*, from his delighting in Flames, or Fire; and *Aetneus* and *Lipareus*, from the Places suppos'd to be his Forges (1). As to his Worship, he had an Altar in common with *Prometheus* (2), and was one of the Gods who presid'd over Marriage, because he first introduced the Use of Torches at the Nuptial Rites. It was customary with many Nations, after Victory, to gather the Enemy's Arms in a Heap, and offer them to *Vulcan*. His principal Temple was in a consecrated Grove at the Foot of Mount *Aetna*, guarded by Dogs, who had the Discernment to distinguish his Votaries, to tear the Vicious and fawn upon the Virtuous.

The proper Sacrifice to this Deity was a Lion, to denote the resistless Fury of Fire. His Festivals were different: At those call'd *Protervia*, (amongst the *Romans*) they ran about with lighted Torches. The *Vulcania* were celebrated by throwing living Animals into the Fire. The *Lampadophoria* were Races perform'd to his Honour, where the Contention was to carry lighted Torches to the Gaol; but whoever overtook the Person before him, had the Privilege of delivering him his Torch to carry, and to retire with Honour.

Vulcan, however disagreeable his Person was, was sensible of Love: His first Passion was for *Minerva*, and he had *Jupiter's* Consent to make his Addresses to her; but his Courtship was too ill plac'd to be successful. He was more fortunate in his Suit to *Venus*, though he had no great Reason to boast his Lot. The Goddess was too great a Beauty to be constant, and *Vulcan* too disagreeable to be happy. She chose *Mars* for her Gallant, and the Intrigue for some Time went on swimmingly. As *Apollo*, or the *Sun*, had a Friendship for the Husband, *Mars* was particularly fearful of his discovering the Affair, and therefore set a Boy call'd *Alectryon*, or *Gallus*, to warn him and his fair Mistress of the *Sun's* Approach. The Centinel unluckily fell asleep,

(10) See *Iliad*, Lib. 18.

(1) On Account of the *Volcanos* and fiery Eruptions there.

(2) *Prometheus* first invented Fire, *Vulcan* the Use of it, in making Arms and Utensils.

and so the Sun saw them together, and let *Vulcan* presently into the Secret. The Blacksmith God to revenge the Injury, against their next Meeting, contriv'd so fine and imperceptible a Network, that they were taken in their Guilt, and expos'd to the Ridicule of the Gods, till releas'd at the Intercession of *Neptune*. *Mars*, to punish *Alestryon* for his Neglect, chang'd him into a Cock, who to atone for his Fault, by his crowing, gives constant Notice of the Sun-rise (3).

This Deity, as the God of Fire, was represented variously in different Nations. The *Egyptians* depicted him proceeding out of an Egg plac'd in the Mouth of *Jupiter*, to denote the radical or natural Heat diffus'd through all created Beings. Some Historians make him one of the first *Egyptian* Kings, who for his Goodness was deify'd; and add, that King *Menes* erected a noble Temple to him at *Thebes*, with a Colossal Statue seventy-five Feet high. The *Phœnicians* ador'd him by the Name of *Cryfor*, and thought him the Author and Cause of Lightning, and all fiery Exhalations. Some Writers confound him with the *Tubal Cain* of Scripture. In antient Gems and Medals of the *Greeks* and *Romans*, he is figur'd as a lame, deform'd, and squallid Man, working at the Anvil, and usually attended by his Men the *Cyclops*, or by some God or Goddess who come to ask his Assistance.

To examine into the Ground of this Fable, we must have once more recourse to the *Egyptian* Antiquities. The *Horus* of the *Egyptians* was the most mutable Figure on Earth; for he assum'd Shapes suitable to all Seasons of Time, and Ranks of People: To direct the Husbandmen, he wore a rural Dress. By a Change of Attributes, he became the Instructor of the Smiths and other Artificers, whose Instruments he appear'd adorn'd with. This *Horus* of the Smiths had a short or lame Leg, to signify, that Agriculture or Husbandry halts without the Assistance of the Handicraft or mechanic Arts. In this Apparatus he was call'd *Mulciber* (4), *Hephaistos* (5), and *Vulcan* (6), all which Names the *Greeks* and *Romans* adopted with the Figure, which as usual they converted from a Symbol to a God. Now as this *Horus* was remov'd from the Side of the beautiful *Isis* (or the *Venus Pandemos*) to make room for the martial *Horus*, expos'd

(3) See *Ovid*, Lib. IV. 167.

(4) From *Malac*, to direct and manage; and *Ber* or *Bea*, a Cave or Mine, comes *Mulciber*, the King of the Mines or Forges.

(5) From *Aph*, Father, and *Esfo* Fire, is form'd *Ephaisfo*, or *Hephestion*, the Father of Fire.

(6) From *Wail*, to work, and *Canan*, to hasten, comes *Wolcan*, or Work finished.

in Time of War, it occasion'd the Jest of the Assistants, and gave Rise to the Fable of *Vulcan's* being supplanted in his Wife's Affections by the God of War.

C H A P. XXXVII.

Of the Offspring of VULCAN.

THOUGH *Vulcan* had no Issue by *Venus*, yet he had a pretty numerous Offspring. We have already mention'd his Passion for *Minerva*: This Goddess coming one Day to bespeak some Armour of him, he attempted to ravish her, and in the Struggle his Seed fell on the Ground, and produc'd the Monster *Erichthonius* (7). *Minerva* nourish'd him in her Thigh, and afterwards gave him to be nursed by *Aglauros*, *Pandrosus* and *Herse*, but with a strict Caution not to look in the Cradle or Coffin which held him. The first and last neglecting this Advice ran mad. *Erichthonius* being born with deform'd, or as some say, Serpentine Legs, was the first Inventor of Chariots to ride in. He was the 4th King of *Athens*, and a Prince of great Justice and Equity.

Cacus, another Son of *Vulcan*, was of a different Character. He was a notorious Robber, and receiv'd his Name from his consummate Villany (8). He fix'd himself on Mount *Aventine*, and from thence infested all *Italy* with his Depredations; but having stolen some Oxen from *Hercules*, he dragg'd them backwards to his Cave (9), that the Robbery might not be discover'd by the Track. *Hercules*, however, passing that Way, heard the lowing of his Cattle, broke open the Doors, and seizing the Wretch put him to Death.

A third Son of *Vulcan*, *Cæculus* (10), so call'd from his little Eyes, resembled his Brother *Cacus*, and liv'd by Prey. It is said his Mother sitting by the Fire, a Spark flew into her Lap, upon which she conceiv'd. Others say some Shepherds found him in the Fire as soon as born. He founded the City *Præneste*.

By his Wife *Aglaia*, one of the *Graces*, *Vulcan* had several Sons, as *Ardalus*, the Inventor of the Pipe, call'd *Tibia*. *Brotheus*,

(7) Deriv'd from *Ἔρως* and *Χθον*, or Earth and Contention.

(8) From *κακός*, bad or wicked.

(9) *Virgil* has given a fine Description of this Cave, but he makes him but half a Man. See *Æneid* VIII. 194.

(10) It is thought the noble Roman Family of *Cæcillii* derive their Name from him. See *Virgil*, *Æneid* X. 544, and *Æneid* VII. 680.

who being deform'd like his Father, destroy'd himself in the Fire, to avoid the Reproaches he met with. *Æthiops*, who gave his Name to the *Æthiopians*, before call'd *Æthereans*, *Olenus* the Founder of a City of his own Name in *Bæotia*, *Ægyptus* from whom *Egypt* was call'd, *Albion*, *Periphenus*, *Morgion*, *Acus*, and several others,

C H A P. XXXVIII.

Of the CYCLOPS and POLYPHEMUS.

THE *Cyclops* were the Sons of *Neptune* and *Amphitrite*. The Principal were *Brontes*, *Steropes* and *Pyræmon*, though their whole Number was above a Hundred. They were the Journeymen of *Vulcan*. It is said, as soon as they were born *Jupiter* threw them into *Tartarus*, but that they were deliver'd at the Intercession of *Tellus*, and so became the Assistants of our God. They had each but one Eye (1) plac'd in the Middle of their Foreheads, and liv'd on such Fruits and Herbs as the Earth brought forth without Cultivation. They are reported to have built the Walls of *Mycenæ* and *Tyrinthe* with such massy Stones, that the smallest requir'd two Yoke of Oxen to draw it. The Dealers in Mythology say, that the *Cyclops* signify the Vapours rais'd in the Air, which occasion Thunder and Lightning.

With these we may class *Polyphemus*, though he was the Son of *Neptune*, having like the *Cyclops* but one Eye; but of so gigantick a Stature, that his very Aspect was terrible. His Abode was in *Sicily*, where he surpriz'd *Ulysses* and his Companions, of whom he devour'd three; but *Ulysses* making him drunk blinded him with a Firebrand, and so escap'd with the rest. *Virgil* has given us a fine Description of this Scene (2).

(1) From *Κυκλῶς* *Circulus*, and *ὤφθαλμος* *Oculus*, that is the one-ey'd Men.

(2) See *Virgil* *Æneid*, Lib. III. 620, but the whole Description, though admirable, is too long to be copied.

C H A P. XXXIX.

Of MINERVA or PALLAS.

WE come next to *Minerva*, or *Pallas*, one of the most distinguish'd of the *Dii Majores*, as being the Goddess of *Sciences* and *Wisdom*. *Cicero* mentions five (3) of this Name; but the most considerable was the Daughter of *Jupiter*, not by any infamous Amour, nor even by the conjugal Bed, but the Child of his Brain. It is said her Father seeing *Juno* barren, through Grief, struck his Forehead, and three Months after came forth *Minerva* (4). On the Day of her Nativity it rain'd Gold at *Rhodes* (5). Her first Appearance on Earth was in *Libya*, where beholding her own Beauty in the Lake *Triton*, she from thence gain'd the Name of *Tritonis* (6).

She had beside several other Appellations amongst the *Greeks* and *Romans*. She was call'd *Pallas* from the brandishing her Spear in War. *Athena*, because she was born full grown, and never suckled; whence also she obtain'd the Name of *Ametrofs*, or Motherless. The Epithet of *Parthenis*, or the Virgin, was given her on account of her perpetual Chastity; that of *Ergatis*, or the Workwoman, for her Excellency in Spinning and Weaving; *Musica*, from her inventing the Pipe; *Pylotis*, because her Image was set up in the Gates; and *Glaucopis*, or green-ey'd, because her Eyes were of that Cast (7), like those of the Owl.

Minerva was the Goddess of War, Wisdom and Arts, such

(3) The 1st the Mother of *Apollo*, or *Latona*; the 2d produced from the *Nile*, and worshipp'd at *Sais* in *Egypt*; the 3d the Child of *Jupiter's* Brain; the 4th the Daughter of *Jupiter* and *Corypha*, who invented Chariots with four Wheels; and the 5th the Child of *Pallas* whom she kill'd, because he attempted her Chastity.

(4) It is said *Vulcan* was the Midwife, by cleaving his Skull with a Hatchet; but that seeing an arm'd Virago come out instead of a Child, he run away. Others report, that when *Jupiter* swallow'd *Metis*, one of his Wives, he was with Child of *Pallas*.

(5) Hence the *Rhodians* were the first who worshipp'd her, as *Claudian* remarks.

*Auratos Rhodiis imbres, nascente Minerva
Induxisse Jovem ferunt.*

Some say it was because she taught them the Art of making *Colossal* Statues.

(6) An annual Ceremony was perform'd at this Lake by the *Virgins*, who in distinct Bodies attack'd each other with various Weapons. The first that fell was esteem'd not a Maid, and thrown into the Lake; but she who receiv'd most Wounds was carried off in Triumph.

(7) Yet *Homer* and all the Poets call her the blue-ey'd Maid. See *Pope*.

as Weaving, the making Oil, Musick, especially the Pipe (8); of building Castles, over which she presided; and, in short, was the Patroness of all those Sciences, which render Men useful to Society and themselves, and intitle them to the Esteem of Posterity.

We have already had occasion to observe how this Goddess vow'd a perpetual Virginity, and in what Manner she rejected the Addressees of *Vulcan*. She was indeed very delicate on this Point, for she depriv'd *Tiresias* of his Sight, because he accidentally saw her bathing in the Fountain of *Helicon*; but at the Intercession of his Mother *Charicle*, she relented so far, that to compensate his Loss, she endued him with the Gift of Prophecy (9). Nor was she less severe to *Medusa*, who being ravish'd by *Neptune* in her Temple, she reveng'd the Sacrilege, by turning her Locks into Snakes, and causing all who beheld her after to be chang'd into Stones.

She was equally jealous of her Superiority in the Arts she invented. *Arachne* a *Lybian* Princess, the Daughter of *Idmon*, had the Presumption to challenge her at Spinning. The Folly cost her dear; for *Minerva* struck her with the Spindle on the Forehead, for which attempting to hang herself through Despair, the Goddess turn'd her into a Spider, in which Shape she still exercises the Profession she so much boasted (10). The Reader may consult *Ovid*, if he would see this Story set in a beautiful Light.

As Conduct is opposite, in military Affairs, to brutal Valour, so *Minerva* is always by the Poets plac'd in Contrast to *Mars*. Thus we see *Homer* makes her side with the *Greeks* in the *Trojan* War, while the other Deity takes the Part of the Enemy. The Success is answerable to this Disposition (1), and we see Prudence and Discipline victorious over Valour without Counsel, and Force under no Direction.

One of the most remarkable of *Minerva's* Adventures, was her Contest with *Neptune*, of which Notice has been taken under the Article of that Deity. When *Cecrops* founded *Athens*, it was agreed, that whoever of these two Deities should produce the most beneficial Gift to Mankind, should give Name to the new City. *Neptune* with a Stroke of his Trident form'd a Horse; *Pallas* caus'd an Olive to spring from the Ground, and carried

(8) It is said, seeing her Cheeks reflected in the Water as she play'd, she threw away the Pipe with this Expression; *That Musick was too dear if purchas'd at the Expence of Beauty.*

(9) *Ovid* relates the Story of *Tiresias* very differently; for which see *Metamorph.* Lib. III. 316.

(10) See *Ovid*, Lib. VI. 1.

(1) See the Preface to Mr. Pope's *Homer*.

the Prize. The Meaning of this Fable was to point out, that Agriculture was to a rising Colony of more Importance than Navigation.

Minerva was highly honour'd, and had several Temples both in *Greece* and *Italy*. The *Athenians*, who always had a particular Devotion to her, as the Patroness of their City, in the flourishing State of their Republick, erected a magnificent Temple to her by the Name of *Parthenis*, or the *Virgin-Goddes*, in which they plac'd her Statue of Gold and Ivory thirty-nine Feet high, wrought by the Hands of *Phidias*. She had a stately Temple at *Rome* on Mount *Aventine*, where her Festival call'd *Minervalia* or *Quinquatria*, was celebrated for five Days successively in the Month of *March*. She had sometimes her Altars in common with *Vulcan*, sometimes with *Mercury*. The usual Victim offer'd her was a *White Heifer* never yoked. The Animals sacred to her were the *Cock*, the *Owl*, and the *Basilisk*.

We must not here omit the *Palladium* (2), or that sacred Statue of her which fell down from Heaven, and was preserv'd in *Troy*, as a Treasure on whose Safety that of the City depended. *Diomedes* and *Ulysses* found Means to steal it, and the City was soon after taken and destroy'd (3). However, it is certain that *Aeneas* brought either this or another of the same Kind with him into *Italy*, and deposited it at *Lavinium*, from whence it was remov'd to *Rome*, and plac'd in the Temple of *Vesta*. When this Edifice was consum'd by Fire, *Metellus* a noble *Roman*, rush'd in and brought it off, though with the Loss of his Eyes, in Recompense for which heroic Action, he had the Privilege of coming to the Senate in a Chariot, that the Honour might in some Degree allay the Sense of his Misfortune. The *Romans* indeed, vain of their *Trojan* Descent, regarded the *Palladium* in the same Light with their Ancestors, and thought, the Security and Duration of their Empire were annex'd to the Possession of this Guardian Image.

Come we next to enquire into the mythological Birth and Origin of this fabled *Goddes*, who is no other than the *Egyptian Isis* under a new Dress or Form, and the same with the *Pales*, or rural *Goddes* of the *Sabines* (4). The *Athenians*, who

(2) Authors differ as to this *Palladium*, some making it of Wood, and adding, it could move its Eyes and shake its Spear. Others say, it was compos'd of the Bones of *Pelops*, and sold by the *Scythians* to the *Trojans*.

(3) Some assert it was a Counterfeit *Palladium* the *Greek* Generals stole away, and that *Aeneas* sav'd the true One. Others make two *Palladiums*.

(4) To whose Honour the Feasts call'd *Paillia* were celebrated. Now this Word is manifestly of *Egyptian* Derivation, being taken from *Pillai*, to govern the City; whence comes *Pelilah*, the publick Order,

were an *Egyptian* Colony from *Sais*, follow'd the Customs of their Ancestors, by particularly applying themselves to raising *Flax* for Linen Cloth, and the Cultivation of the *Olive* (5). Now the Figure worshipp'd at *Sais*, as presiding over these Arts, was a Female in compleat Armour. This, as *Diodorus* tells us, was because the Inhabitants of this *Dynasty*, were both the best Husbandmen and Soldiers in *Egypt*. In the Hand of this Image they placed a Shield with a Full Moon depicted on it, surrounded by Serpents, the Emblems of Life and Happiness. And at the Feet of this *Symbol* they plac'd an *Owl*, to shew it was a nocturnal Sacrifice. To this they gave the Name of *Medusa* (6), expressive of what she was design'd to represent. The *Greeks* who were ignorant of the true Meaning of all this, did not think fit to put such a favourable Sense on the Head of *Medusa*, which seem'd to them an Object of Horror, and open'd a fine Field for poetical Imagination. The pressing of the Olives did indeed turn Fruit into Stones, in a literal Sense; hence they made the *Aegis* or Shield of *Minerva* petrify all who beheld it.

To remind the People of the Importance of their Linen Manufactory, the *Egyptians* expos'd in their Festivals another Image, bearing in her Right Hand the Beam or Instrument round which the Weaver's roll'd the Warp of their Cloth. This Image they call'd *Minerva* (7). Now there are antient Figures of *Pallas* extant, which correspond with this Idea (8). What still heightens the Probability of this is, that the Name of *Athene* given to this Goddess, is the very Word in *Egypt* for the flaxen Thread (9) used in their Looms. Near this Figure, which was to warn the Inhabitants of the Approach of the Weaving, or Winter-Season, they plac'd another of an Insect, whose Industry seems to have given Rise to this Art, and to which they gave the Name of *Arachne* (10), to denote its Application. All these Emblems transplanted to *Greece*, by the Genius of that People, fond of the marvellous, were converted into real Objects, and indeed afforded Room enough for the Imagination of their Poets to invent the Fable of the Transformation of *Arachne* into a Spider.

Minerva, by the Poets and Sculptors, is usually represented in a standing Attitude compleatly arm'd, with a composed but

(5) The City of *Sais* deriv'd its Name from this Tree, *Zaith* or *Sais* signifying the *Olive*.

(6) From *Dush*, to press, comes *Medusha* or *Medusa* the Pressing. See *Isaiah* xxv. 10.

(7) From *Maneuva*, a Weaver's Loom.

(8) In the Collection of Prints made by M. *De Crozat*.

(9) *Atona*, Linen Thread. See *Proverbs* vii. 16.

(10) From *Arach*, to make Linen Cloth.

smiling Countenance, bearing a golden Breast-Plate, a Spear in her Right Hand, and her terrible *Aegis* in her Left, having on it the Head of *Medusa* entwin'd with Snakes. Her Helmet was usually entwin'd with *Olives*, to denote Peace is the End of War, or rather because that Tree was sacred to her. See her Picture in *Cambray's Telemaque*. At her Feet is generally plac'd the *Owl*, or the *Cock*; the former being the Emblem of *Wisdom*, the latter of *War*.

C H A P. XXXIX.

Of MARS and BELLONA.

MARS was the Son of *Juno* alone, who being chagrin'd that *Jupiter* should bear *Minerva* without her Help, to be even with him consulted *Flora*, who shew'd her a Flower in the *Olenian* Fields, on touching of which she conceiv'd, and became the Mother of this dreadful Deity (1). *Thero*, or Fierceness, was his Nurse, and he receiv'd his Education amongst the *Scythians*, the most barbarous Nation in the World, amongst whom he was ador'd in a particular Manner, though they acknowledged no other God.

This Deity had different Appellations. The *Greeks* call'd him *Ares* (2), either from the Destruction he causes, or the Silence and Vigilance observ'd in War. He had the Name of *Gradivus* from his Majestick Port; of *Quirinus*, when on the Defensive, or at Rest. By the antient *Latins* he was styl'd *Salisubfulus*, or the Dancer, from the Uncertainty that attends all martial Enterprizes.

Mars was the God of *War*, and in high Veneration with the *Romans*, both on account of his being the Father of *Romulus* their Founder, and because of their own *Genius* always inclin'd to conquest. *Numa*, though otherwise a pacifick Prince, having implor'd the Gods, during a great Pestilence, receiv'd a small Brass Buckler, call'd *Ancile*, from Heaven, which the Nymph *Egeria* advis'd him to keep with the utmost Care, the Fate of the *Roman* People and Empire depending on its Conservation. To secure so valuable a Pledge, *Numa* caus'd eleven more Shields of the same Form to be made, and intrusted the Care of these to an Order of Priests he instituted, call'd *Salii*, or the Priests of

(1) Others make him the Son of *Jupiter* and *Juno*, or of *Jupiter* and *Erys*.

(2) Either from *αἰνῶ*, to kill, or from *αἰετῶ* to keep Silence.

Mars, in whose Temple the twelve *Ancilia* were deposited. The Number of these Priests was also twelve, chosen out of the noblest Families, who on the 1st of *March* annually, the Festival of *Mars*, carried the *Ancilia* with great Ceremony round the City, clashing their Bucklers, and singing Hymns to the Gods, in which they were join'd by a Chorus of Virgins chosen to assist on this Occasion, and dressed like themselves. This Festival was concluded with a grand Supper (3).

Augustus erected a magnificent Temple to *Mars* at *Rome*, by the Title of *Ultor*, which he vow'd to him, when he implor'd his Assistance against the Murderers of *Julius Caesar*. The Victims sacrificed to him were the *Wolf* for its Fierceness, the *Horse* on account of its Usefulness in War, the *Woodpecker* and *Vulture* for their Ravenousness; the *Cock* for his Vigilance. He was crown'd with *Grass*, because it grows in Cities depopulated by War, and thickest in Places moisten'd with human Blood.

The History of *Mars* furnishes few Adventures. We have already related his Amour with *Venus*, by whom he had *Hermione*, contracted to *Orestes*; and afterwards married to *Pyrrhus* King of *Epirus*.

By the Nymph *Bistonis*, *Mars* had *Tereus*, who reign'd in *Thrace*, and married *Progne* the Daughter of *Pandion*, King of *Athens*. This Princess had a Sister call'd *Philomela*, a great Beauty; and being desirous to see her, she requested her Husband to go to *Athens* and bring her Sister, with her Father's Permission, to her. *Tereus*, by the Way, fell in Love with his Charge, and on her rejecting his Solicitations, ravish'd her, cut out her Tongue, and enclos'd her in a strong Tower, pretending to his Wife she died in the Journey. In this Condition the unhappy Princess found Means to embroider her Story, and send it to her Sister, who transported with Rage, contriv'd how to revenge the Injury. First she brought her Sister Home privately; next she kill'd her Son *Itys*, and serv'd up his Flesh to his Father for Supper: After he had eat it, she expos'd the Head, and told him what she had done; *Tereus*, mad with Fury, pursued the Sisters, who in their Flight became transformed, *Progne* to a *Swallow*, and *Philomela* to a *Nightingale*. *Itys* was by the Gods chang'd to a *Pheasant*, and *Tereus* himself into a *Lapwing*. *Ovid* has (4) given us this Story with his usual Embellishments.

Mars married a Wife call'd *Nerio*, or *Nerione* (5), which in

(3) Call'd *Cena Saliaris*.

(4) See *Ovid*, Lib. VI. 413.

(5) Hence the *Claudian* Family at *Rome* are said to derive the Surname of *Nero*.

the *Sabine* Tongue signifies Valour or Strength. He had several Children, the Principal of whom were *Bytbis*, who gave his Name to *Bythinia*; *Thrax*, from whom *Tbrace* was so call'd; *Enomaus*, *Afcalapbus*, *Bifton*, *Chalybs*, *Strymon*, *Parthenopæus*, *Imolus*, *Pylus*, *Euenus*, *Calydon*, &c.

This Deity having kill'd *Halirothbus* the Son of *Neptune*, was indicted before the Assembly of the Gods for the Murder, as well as for the Crime of debauching *Alcippe*, Sister to the *Deceas'd*. Twelve Gods were present, of whom six were for acquitting him; so that by the Custom of the Court, when the Voices were equal, the favourable Side carrying it, he came off. Some say this Trial was in the famous *Areopagus*, or Hill of *Mars*, at *Athens*, a Court, which in succeeding Time gain'd the highest Reputation, for the Justice and Impartiality of its Proceedings (6).

Mars was neither invulnerable nor invincible; for we find him in *Homer* both wounded and pursued by *Diomedes*, but then it must be consider'd that *Homer* was so good a Patriot, that he always affects to disgrace the Gods, who took the *Trojan's* Part.

Mars, whatever his Appearance be, was of *Egyptian* Original. This Nation was divided into three Classes, the Priests, the Husbandmen, and the Artificers; of these, the first were by their Profession exempt from War, and the last reckon'd too mean to be employ'd in Defence of the State; so that their Militia was wholly taken from the second Body. We have already observ'd, that in the Sacrifices which preceded their military Expeditions, their *Isis* appear'd in a warlike Dress, and gave Rise to the *Greek Pallas*, or *Minerva*. The *Horus* which accompany'd this Figure, was also equipp'd with this Helmet and Buckler, and call'd by the Name of *Harits* (7), or the formidable. The *Syrians* soften'd this Word to *Hazis* (8); the *Greeks* chang'd it to *Ares*; the *Gauls* pronounc'd it *Hesus*; and the *Romans* and *Sabins*, *Warets* or *Mars*. Thus the military *Horus* of the *Egyptians* became personify'd and made the God of Combats or War.

Mars is usually describ'd in a Chariot drawn by furious

(6) These Judges were chosen out of Persons of the most blameless Characters. They suffer'd no verbal Pleadings before them, least a false Eloquence might varnish a bad Cause; and all their Sentences were given in Writing, and deliver'd in the Dark.

(7) From *Harits*, violent or enraged. See *Job* xv. 20.

(8) *Hazis*, (Syr) the terrible in War, *Psalms* xxiv. 8. The *Syrians* also call'd him *Ab Gueroth*, or the Father of Combats; whence the *Romans* borrow'd their *Gradivus Pater*.

Horfes, compleatly arm'd, and extending his Spear with the one Hand, while with the other Hand he grasps a Sword embued in Blood. His Aspect is fierce and savage. Sometimes *Discord* is represented as preceding his Car, while *Clamour*, *Fear* and *Terror* appear in his Train. *Virgil* has given a Description of this God pretty much agreeable to this Idea (9).

Bellona is usually reckon'd the Sister of *Mars*, though some call her both his Sister and Wife. As her Inclinations were equally cruel and savage, she took a Pleasure in sharing his Dangers, and is commonly depicted as driving his Chariot with a Bloody Whip in her Hand. *Appius Claudius* built her a Temple at *Rome*, where, in her Sacrifices call'd *Bellonaria*, her Priests us'd to flash themselves with Knives. Just opposite stood the *Columna Bellica*, a Pillar from whence the Herald threw a Spear, when War was proclaim'd against any Nation. She is said to be the Inventress of the Needle (10), from which she took her Name.

This Goddess is represented sometimes holding a lighted Torch or Brand, at others with a Trumpet, her Hair compos'd of Snakes clotted with Gore, and her Garments stain'd with Blood, in a furious and distracted Attitude.

C H A P. XL.

Of CERES.

IT may not be improper now to pass to softer Pictures, whose agreeableness may serve as a Contrast to the stronger Images just display'd. As Plenty and Abundance repair the Waste and Havock of War, we shall next to *Mars* introduce *Ceres*, a Divinity friendly and beneficent to Mankind.

This Goddess was the Daughter of *Saturn* and *Rhea*. *Sicily*, *Attica*, *Crete* and *Egypt* claim the Honour of her Birth, each Country producing its Reasons, though the first has the general Suffrage. In her Youth she was so beautiful, that her Brother *Jupiter* fell in Love with her, by whom she had *Proserpine*. *Neptune* next enjoy'd her, but the Fruit of this Amour is controverted, some making it a Daughter, call'd *Hira*, others a Horse, call'd *Arion*. Indëed as this last Deity caress'd her in that Form, the latter Opinion seems best founded. However

(9) *Virgil*, *Æneid* VIII. 700.

(10) From *Βελόνη*, a Needle.

this be, she was so ashamed of this last Affair, that she put on mourning Garments, and retir'd to a Cave, where she continued so long, that the World was in Danger of perishing for Want (1). At last *Pan* discover'd her Retreat, and inform'd *Jupiter*, who by the Intercession of the *Parcae*, or Fates, appeas'd her, and prevail'd on her to return to the World.

For some Time she took up her Abode in *Corcyra*, from whence she removed to *Sicily*, where the Misfortune befell her of the Rape of *Proserpine* her Daughter, by *Pluto*. The disconsolate Mother immediately carried her Complaints to *Jupiter*, upbraiding him with his permitting such an Injustice to be committed, especially on the Person of his own Daughter. But obtaining little Satisfaction, she lighted her Torches at Mount *Etna*, and mounting her Car drawn by winged Dragons, set out in Search of her beloved Daughter. As her Adventures in this Journey were pretty remarkable, we shall mention them in their Order.

Her first Stop was at *Athens*, where being hospitably receiv'd by *Celeus*, she in return taught him to sow Corn, and nourish'd his Son *Triptolemus* with celestial Milk by Day, at Night covering him with Fire, to render him immortal. *Celeus* out of Curiosity discovering this last Particular, was so affrighted, that he cry'd out and reveal'd it himself, on which the Goddesses kill'd him. As to his Son, *Ceres* lent him her Chariot, and sent him through the World to instruct Mankind in the Art of Agriculture.

She was next entertain'd by *Hypoboon* and *Meganira* (2) his Wife, who set Wine before her, which she refus'd, as unsuitable to her mournful Condition; but she prepar'd herself a Drink from an Infusion of Meal or Corn, which she afterwards used. *Iambe* (3), an Attendant of *Meganira*, us'd to divert the Goddesses with Stories and Jest, which she repeated in a certain Kind of Verse. It happen'd, during a Sacrifice made her here, that *Abas*, Son to *Meganira*, derided the Ceremony, and used the Goddesses with opprobrious Language, whereupon sprinkling him with a certain Mixture she held in her Cup, he became a Newt or Water Lizard. *Erisichon* also for cutting down a Grove consecrated to her, was punish'd with such an insatiable Hunger, that nothing could satisfy him, but he was forc'd to gnaw his own Flesh.

From thence *Ceres* pass'd into *Lycia*, where being thirsty, and desiring to drink at a Spring, the Clowns not only hinder'd her,

(1) Because during her Absence the Earth produced no Corn or Fruits.

(2) *Hypoboon* was the Son of *Neptune* and *Asiope*.

(3) The Daughter of *Pan* and *Ecbo*, and the Inventress of *Iambic Verse*.

but sully'd and disturb'd the Water, reviling her for her Misfortunes, upon which she turn'd them into Frogs. These Frogs, though already punish'd for affronting his Sister, had the Folly to ask *Jupiter* to grant them a King. He sent them a Frog, whom they rejected, and desired another, upon which the God sent them a Water Serpent, who devoured them, and effectually convinced them of their Weakness.

It is disputed, who first inform'd *Ceres* where her Daughter was; some ascribe the Intelligence to *Triptolemus*, and his Brother *Eubuleus*; but the most Part agree in giving the Honour of it to the Nymph *Arethusa* (a Fountain in *Sicily*) (4), who flying the Pursuit of the River *Alpheus*, saw this Goddess in the infernal Regions.

We have but one Amour of *Ceres* recorded. Finding *Jason* the Son of *Jupiter* and *Electra* asleep in a Field newly plough'd up, she acquainted him with her Passion, and bore him *Plutus* the God of Riches; but *Jove* incens'd to see his Son become his Rival, kill'd him with a Thunderbolt.

Ceres had several Names; she was call'd *Magna Dea*, or the Great Goddess, from her Bounty in supporting Mankind; *Melaina*, from her black Cloathing; *Euchlaea*, from her Verdure; *Alma*, *Altrix*, and *Mammosa*, from her nourishing and impregnating all Seeds and Vegetables, and being as it were the common Mother of the World. The *Arcadians*, by Way of Excellence, styl'd her *Despoina*, or the Lady. She was also honour'd with the peculiar Epithet of *Theismophoris*, or the Legislatress, because Husbandry first taught the Use of Land-marks, and the Value of Ground, the Source of all Property and Law.

It must be owned this Goddess was not undeserving the highest Titles given her, considered as the Deity who first taught Men to plow and sow, to reap and house their Corn, to yoke Oxen, to make Bread, to cultivate all Sorts of Pulse and Garden-stuff (except Beans) though some make *Bacchus* the first Inventor of Agriculture. She also intrusted Mankind to fix Limits or Boundaries, to ascertain their Possessions.

There was none of the celestial Assembly, to whom more solemn Sacrifices were instituted than to *Ceres*. The Place where she was principally worshipp'd, was at *Eleusis*, where her Rites were perform'd in the most solemn and mysterious Manner. They were celebrated only once in five Years; all the Matrons initiated, were to vow a perpetual Chastity. At the Commencement of the Festival, a Feast was kept for several Days, during which, Wine was banish'd the Altars. After this

(4) The Daughter of *Nereus* and *Doris*, and a Companion of *Diana*.

the Procession began, which consisted in the Carriage of the sacred Baskets or Canisters, in one of which was inclos'd a Child with a golden Seraph, a Van, Grains, Cakes, &c. The Representation of the Mysteries, during which a profound Silence (5) was to be observ'd, concluded thus: After a horrid Darkness, Thunder, Lightning, and whatever is most awful in Nature, succeeded a calm and bright Illumination, which discover'd four Persons splendidly habited. The first was call'd the *Hierophant*, or the *Expounder of Sacred Things*, and represented the *Demiurgus*; or Supreme Being: The Second bore a Torch, and signify'd *Osiris*; the Third stood near the Altar, and signify'd *Isis*; the Fourth, whom they call'd the *Holy Messenger*, personated *Mercury* (6). To these Rites none were admitted but Persons of the first Character, for Probity or Eminence. Only the Priests were suffered to see the Statue of the Goddesses. All the Assembly used lighted Torches, and the Solemnity concluded with Games, in which the Victors were crown'd with Ears of Barley.

According to *Herodotus*, these Rites were brought from *Egypt* to *Greece*, by the Daughters of *Danaus*. Others say, that *Eumolpus* the Son of *Triptolemus* and *Driope*, transferr'd them from *Eleusis* to *Athens*.

The *Thesmophoria*, or lesser Festivals of *Ceres*, were celebrated annually at *Argos*, and in many Points resembled the *Eleusinian* Mysteries, though they fell short of them very much in the Dignity and Grandeur of the Celebration.

2. *Memmius* the *Ædile* first introduced these Rites into *Rome* by the Title of *Cerealia* (7). None were admitted to the Sacrifices guilty of any Crime; so that when *Nero* attempted it, the *Roman* Matrons express'd their Resentment, by going into Mourning. This Festival was clos'd by a Banquet and publick Horse-Races.

The *Ambarvalia* were Feasts celebrated by the *Roman* Husbandmen in Spring, to render *Ceres* propitious, by lustrating their Fields. Each Master of a Family furnish'd a Victim with an Oaken Wreath round its Neck, which he led thrice round his Ground, follow'd by his Family singing Hymns, and dan-

(5) It was Death to speak, or to reveal what pass'd in these religious Rites.

(6) The whole Purport of this Representation, was design'd to allegorize the desolate State of Mankind after the Flood, and shew the Benefits of Agriculture and Industry.

(7) This appears from a Medal of this Magistrate, on which is the Effigies of *Ceres* holding in one Hand three Ears of Corn; in the other a Torch, and with her Left Foot treading on a Serpent,

cing in Honour of the Goddesses. The Offerings used in the Lustration were Milk and new Wine. At the Close of the Harvest there was a second Festival, in which the Goddesses were presented with the first Fruits of the Season, and an Entertainment provided for the Relations and Neighbours.

The Beginning of *April* the Gardeners sacrificed to *Ceres*, to obtain a plentiful Produce of their Grounds, which were under her Protection. *Cicero* mentions an antient Temple of hers at *Catanea* in *Sicily*, in which the Offices were perform'd by Matrons and Virgins only, no Man being admitted. The usual Sacrifices to this Goddess were a Sow with Pig, or a Ram. The Garlands us'd by her in her Sacrifices were of Myrtle or Rapeweed: but Flowers were prohibited, because *Proserpine* was lost as she gathered them. The *Poppy* alone was sacred to her, not only because it grows amongst Corn, but because in her Distress *Jupiter* gave it her to eat, that she might sleep and forget her Troubles.

Let us now endeavour to find some Explanation of this History of *Ceres*. If we have Recourse to our former Key, we shall find the *Ceres* of *Sicily* and *Eleusis*, or of *Rome* and *Greece*, is no other than the *Egyptian Isis*, brought by the *Phœnicians* into those Countries. The very Name of Mystery (8) given to the *Eleusinian* Rites, shews they are of *Egyptian* Origin. The *Isis*, which appear'd at the Feast appointed for the Commemoration of the State of Mankind after the Flood, bore the Name of *Ceres* (9), suitable to her Intention. She was figur'd in Mourning, and with a Torch, to denote the Grief she felt for the Loss of *Persephone* (10) her favourite Daughter, and the Pains she was at to recover her. The Poppies with which this *Isis* was crown'd, signify'd the Joy Men receiv'd at the first abundant Crop (1). *Triptolemus* was only the Attendant *Horus* (2), bearing in his Hand the Handle of a Plough, and *Celeus* his Father was no more than (3) the Name of the Tools used in forming this useful Instrument of Agriculture. *Eumolpus* express'd (4) the Regulation or Formation of the People to Industry and

(8) From *Mistor*, a Veil or Covering.

(9) From *Cerets*, Dissolution or Overthrow, *Jeremiab* xlv. 20.

(10) From *Peri*, Fruit or Corn, and *Sapban* lost, comes *Persephoneb*, or the Corn lost.

(1) *Bobo* signifies a double Crop, and is also the Name for the Poppy.

(2) From *Tarap*, to break, and *Telem* a Furrow, comes *Triptolem*, or the Act of Ploughing.

(3) *Celeus*, from *Celi*, a Tool or Vessel.

Virgea præterea Celei vilisque supellex, VIRGIL Geo.

(4) From *Wam*, People, and *Alap* to learn, is deriv'd *Eumolep* or *Eumolpus*, i. e. the People regulated or instructed.

Tillage; and *Proserpina* or *Persephoneb* being found again, was a lively Symbol of the Recovery of Corn almost lost in the Deluge, and its Cultivation with Success. Thus the Emblems, almost quite simple, of the most important Event which ever happened in the World, became, when transplanted to *Greece* and *Rome*, the Sources of the most ridiculous Fable and grossest Idolatry.

Ceres was usually represented of a tall majestick Stature, fair Complexion, languishing Eyes, and yellow or flaxen Hair; her Head crown'd with Poppies, or Ears of Corn, her Breasts full and swelling, holding in her Right-Hand a Bunch of the same Materials with her Garland, and in her Left a lighted Torch. When in a Car or Chariot, she is drawn by winged Dragons, or Lions.

C H A P. XLI.

Of BACCHUS.

AS Corn and Wine are the noblest Gifts of *Nature*, so it is no Wonder, in the Progress of Idolatry, if they became deify'd, and had their Altars. It is therefore no unnatural Transition, if from *Ceres* we pass to *Bacchus*.

This Deity was the Son of *Jupiter* and *Semele* (as has been observed in the Article of *Jupiter*) and was born at *Thebes*. *Cicero* mentions five (5) of the Name. It is said the Nymphs took Care of his Education, though some ascribe this Office to the *Hora* or *Hours*; others to the *Naiades*. *Mercury* after this carried him into *Eubæa*, to *Macris* the Daughter of *Aristeus* (6), who anointed his Lips with Honey; but *Juno* incens'd at his finding Protection in a Place sacred to her, banish'd him thence; so that *Macris* fled with him into the Country of the *Phœnicians*, and nourish'd him in a Cave. Others say, that *Cadmus* Father to *Semele* discovering her Crime, put her and the Child into a wooden Ark, which by the Tides was carried to *Oreata* a Town of *Laconia*, where *Semele* being found dead, was buried with great Pomp, and the Infant nurs'd by *Ino* in a Cave. During this Persecution, being tir'd in his Flight, he fell asleep, and an *Amphisbena*, or two-headed Serpent, of the most poison-

(5) The 1st Son of *Jupiter* and *Proserpine*; the 2d the *Egyptian Bacchus*, the Son of *Nile*, who kill'd *Nysa*; the 3d the Son of *Caprius*, who reign'd in *Asia*; the 4th the Son of *Jupiter* and *Luna*; and the 5th born of *Misus* and *Tbione*.

(6) Others say *Mercury* carried him to *Nysa*, a City of *Arabia*, near *Egypt*.

ous Kind, bit his Leg; but awaking, he struck it with a Vine Twig, and that kill'd it.

In his Infancy some *Tyrrhenian* Merchants found him asleep on the Shore, and attempted to carry him away; but suddenly he transform'd himself into monstrous Shapes; at the same Time their Masts were encompass'd with *Vines*, and their Oars with *Ivy*, and struck with Madness, they jump'd into the Sea, where the God changed them into *Dolphins*. *Homer* has made this the Subject of one of his Hymns.

Bacchus, during the *Giants* War, distinguish'd himself greatly by his Valour in the Form of a Lion, while *Jupiter* to encourage his Son used the Word *Euboe*, which became afterwards frequently us'd in his Sacrifices. Others say, that in this Rebellion the *Titans* cut our Deity to Pieces; but that *Pallas* took his Heart, while yet panting, and carried it to her Father, who collected the Limbs and re-animated the Body, after it had slept three Nights with *Proserpine* (7).

The most memorable Exploit of *Bacchus* was his Expedition to *India*, which employ'd him three Years. He set out from *Egypt*, where he left *Mercurius Trismegistus* to assist his Wife in Quality of Co-Regent, and appointed *Hercules* his Viceroy. *Busiris* he constituted President of *Phœnicia*, and *Antæus* of *Libya*, after which he march'd with a prodigious Army, carrying with him *Triptolemus* and *Maro*, to teach Mankind the Arts of Tillage and planting the Vine. His first Progress was westward (8), and during his Course he was join'd by *Pan* and *Lusus*, who gave their Names to different Parts of *Iberia*. Altering his Views he return'd through *Ethiopia*, where the *Satyrs* and *Muses* increas'd his Army, and from thence crossing the Red Sea, he penetrated through *Asia* to the remotest Parts of *India*, in the Mountains of which Country, near the Source of the *Ganges*, he erected two Pillars, to shew that he had visited the utmost Limits of the habitable World (9). After this, returning Home with Glory, he made a triumphant Entry into *Thebes*, offer'd Part of his Spoils to *Jupiter*, and sacrificed to him the richest Spices of the East. He then apply'd himself solely to Affairs of Government, to reform Abuses, enact good Laws, and consult the Happiness of his People, for which he not only obtain'd

(7) The Mythologists say, that this is to denote the Cuttings of Vines will grow, but that they will be three Years before they come to bear.

(8) *Pan* gave his Name to *Spain*, or *Hispania*, *Lusus* to *Lusitania*, or *Portugal*.

(9) In his Return he built *Nysa*, and other Cities, and passing the *Hellepont* he came into *Thrace*, where he left *Maro*, who founded the City *Maronea*. To *Macedo* he gave the Country from him call'd *Macedonia*, and left *Triptolemus* in *Attica* to instruct the People.

the Title of the *Law-giver*, by Way of Excellence, but was deify'd after Death.

Juno having struck him with Madness, he had before this wander'd through Part of the World. *Proteus*, King of *Egypt*, was the first who receiv'd him kindly. He next went to *Cybella* in *Phrygia*, where being expiated by *Rhea*, he was initiated in the Mysteries of *Cybele*. *Lycurgus*, King of the *Edoni*, near the River *Strymon*, affronted him in this Journey, for which *Bacchus* depriv'd him of his Reason; so that when he thought to prune his Vines, he cut off the Legs of his Son *Dryas* and his own. By Command of the Oracle, his Subjects imprison'd him, and he was torn in Pieces by wild Horses. It is easy to see how inconsistent these Accounts of the same Person are, and that the Actions of different *Bacchuses* are ascrib'd to one.

We have two other Instances recorded of the Resentment of this Deity. *Alcithoe* a *Theban* Lady derided his Priestesses, and was transform'd into a Bat; *Pentheus* the Son of *Echion* and *Agave*, for ridiculing his Solemnities (call'd *Orgia*), was torn in Pieces by his own Mother and Sisters (10), who in their Madness took him for a wild Boar.

The Favourite Wife of *Bacchus* was *Ariadne*, whom he found in the Isle of *Naxos*, abandon'd by *Theseus*, he lov'd her so passionately, that he plac'd the Crown she wore as a Constellation in the Skies. By her he had *Staphilus*, *Thyonæus*, *Hymenæus*, &c.

Cissus, a Youth whom he greatly esteem'd, sporting with the *Satyrs*, was accidentally kill'd. *Bacchus* chang'd him into the Plant *Ivy*, which became in a peculiar Manner consecrated to his Worship. *Silenus*, another of his Favourites, wandering from his Master, came to *Midas*, King of *Phrygia*, at whose Court he was well receiv'd. To requite this Favour, *Bacchus* promis'd to grant whatever he requested. The Monarch, whose ruling Passion was Avarice, desir'd all he touch'd might be turn'd to Gold; but he soon felt the Inconveniency of having his Wish granted, when he found his Meat and Drink converted into Metal. He therefore pray'd the God to recall his Bounty, and release him from his Misery. He was commanded to wash in the River *Pactolus*, which from that Time had golden Sands (1).

(2) *Bacchus* had a great Variety of Names; he was call'd *Dionysius* (3), from his Father's Lameness, while he carry'd

(10) *Ovid*, Lib. II. 630.

(1) *Ovid*, Lib. xi. 86.

(2) From *Βακχος*, to run mad, because Wine inflames, and deprives Men of their Reason.

(3) From *Διός*, God, and *ῥαχίς* lame or crippled.

him in his Thigh: The Apellation of *Biformis* was given him, because he sometimes was represented as old, sometimes as young; that of *Brisæus*, from his inventing the Wine-press (4); that of *Bromius*, from the crackling of Fire heard when *Semele* perish'd by the Lightning of *Jupiter*; that of *Bimater*, from his having two Mothers, or being twice born. The *Greeks* styl'd him *Bugenes*, or born of an Ox, because he was drawn with Horns; and for the same Reason the *Latins* call'd him *Tauriformis*. He was named *Dæmon bonus*, because in all Feasts the last Glas was drank to his Honour. *Euius*, *Evous* and *Evan*, were Names us'd by the *Bacchanals* in their wild Processions, as were those of *Eleus* and *Eleleus*. He was styl'd *Iacchus*, from the Noise (5) made by his Votaries in their drunken Frolicks; *Lencæus*, because Wine asswages the Sorrows and Troubles of Life (6); *Liber*, and *Liber Pater*, because he sets Men free from Constraint, and puts them on an Equality; and on the same Account he was surnam'd *Lyæus*, and *Lycæus* (7); *Nyctilius* was an Apellation given him, because his Sacrifices were often celebrated in the Night; from his Education on Mount *Nysa*, he gain'd the Epithet of *Nisæus*, as also that of *Thyoneus*, from *Thyo* his Nurse; and that of *Triumphus*, from his being the first who instituted *Triumphs*.

The principal Festivals of *Bacchus* were the *Oscophoria*, instituted by the *Phœnicians*. The *Trieterica* (8) celebrated in Remembrance of his three Years Expedition to *India*. The *Epilænea* were Games appointed at the Time of Vintage, in which they contended who should tread out most *Must* or Wine, and sung Hymns to the Deity. The *Athenians* observ'd a certain Feast call'd *Apaturia*; as also others call'd *Ascolia* and *Ambrosia*. These latter were celebrated in *January*, the Month sacred to *Bacchus*; the *Romans* call'd them *Brumalia*, and kept them in *February* and *August* (9); but the most considerable, of the *Romans*, with Regard to this God, were the *Bacchanalia*, *Dionysia* or *Orgia*, solemniz'd at Mid-Day in *February*, by Women only

(4) Some derive it from *Brisa* his Nurse; others from the Promontory, *Brisa* in the Isle of *Lesbos*, where he was chiefly worshipp'd.

(5) From *ἰακχῶ*, to exclaim or roar. See *Claudian's* Rape of *Proserpine*.

(6) From *Lenio* to soften; but *Servius* gives the Epithet a Greek Etymology, from *λενός* a Wine-Press. The first Conjecture is best supported by the Poets.

Cura fugit, multo diluiturque mero.

OVID.

(7) From *λυω*, to unloose or set free.

(8) *Virgil*, *Æneid* IV. 303.

(9) See *Cæsar*, *Rhodes*, Lib. XVII. cap. 5.

at first; but afterwards by both Sexes. These Rites were attended with such abominable Excesses and Wickedness, that the Senate abolish'd them by a publick Decree (10).

The Victims, agreeable to *Bacchus*, were the *Goat* and *Swine*, because these Animals are destructive to the *Vines*; the *Dragon*, and the *Pye* on account of its chattering. The Trees and Plants used in his Garlands were the *Ivy*, the *Fir*, the *Oak*, and the Herb *Rapeweed*; as also the Flower *Daffodil* or *Narcissus*.

Bacchus was the Gbd of Mirth, Wine, and good Cheer, and as such the Poets have not been sparing in his Praises. On all Occasions of Pleasure and social Joy they never fail'd to invoke his Presence, and to thank him for the Blessings he bestow'd. To 'him they ascrib'd the Forgetfulness of their Cares, and the soft Transports of mutual Friendship and chearful Conversation. It would be endless to repeat the Compliments paid him by the Greek and Latin Poets, who, for the most Part, were hearty Devotees to his Worship.

Bacchus, by the Poets and Painters, is represented as a corpulent Youth (1) naked, with a ruddy Face, wanton Look, and effeminate Air. He is crown'd with Ivy and Vine Leaves, and bears in his Hand a *Thyrus* (2) encircled with the same. His Car is drawn sometimes by Lions, at others, by Tigers, Leopards, or Panthers, and surrounded by a Band of *Satyrs* and *Mænades*, or Wood-Nymphs in frantick Postures; and, to close the mad Procession, appears old *Silenus* riding on an Ass, which was scarcely able to carry so fat and jovial a Companion.

But on the great *Sarcophagus* of his Grace the Duke of Beaufort, at *Badminton*, he is express'd as a young Man mounted on a Tiger, and habited in a long Robe. He holds a *Thyrus* in one Hand, and with the other pours Wine into a Horn. His Foot rests upon a Basket. His Attendants are the Seasons properly represented and intermingled with *Fauns*, *Genies*, &c.

To arrive at the true Original of this fabled Deity, we must once more revisit *Egypt* the Mother-Country of the Gods, where he was indeed no other than the *Osiris* of that People. Whence sprung another *Bacchus*, distinguish'd from him, will presently appear. We have already had sufficient Occasion, to remark how their *Horus* changed his Name and Attributes according to the Seasons, and the Circumstances or Operations he was intended to direct. To commemorate the antient State of Man-

(10) See *Horace*, Book II. Ode XIX. wholly consecrated to his Praise.

(1) *Bacchus* was sometimes depicted as an old Man with a Beard, as at *Elis* in *Greece*, and it was only then he had Horns given him; sometimes he was cloath'd with a Tiger's Skin.

(2) The *Thyrus* was a wooden Javelin with an Iron Head.

kind, he appear'd under the Symbol of a Child, with a Seraph by his Side, and assumed the Name of *Ben-Semele* (3). This was an Image of the Weakness and Imperfection of Husbandry after the Deluge. The *Greeks*, who knew nothing of the true Meaning of the Figure, call'd it the Son of *Semele*, and to heighten its Honour made *Jupiter* his Father, or according to the *Eastern Style* (4), produc'd him out of his Thigh. They even embellish'd the Story with all the marvellous Circumstances of his Mother's Death, and so effectually compleated the Fable.

Let us add to this, that in all the antient Forms of Invocation to the Supreme Being, they used the Expressions afterwards appropriated to *Bacchus*, such as *io Terombe* (5)! *io Bacche* (6)! or *io Baccoth*! *Jehova*! *Hevan*, *Hevoe*, and *Eloab* (7)! and *Hu Esh*! *Atta Esh* (8). These Exclamations were repeated in After-Ages by the People, who had no longer any Sense of their true Signification, but applied them to the Objects of their Idolatry. In their Huntings they used the Outcries of *io Saboi* (9), *io Nissi*, which with a little Alteration became the Titles of the Deity we are speaking of. The *Romans* or *Latins*, of all these, preferr'd the name of *Baccoth*, out of which they compos'd *Bacchus*. The more delicate Ear of the *Greeks*, chose the Word *Io Nissi*, out of which they form'd *Dionysius*. Hence it is plain that no real *Bacchus* ever existed, but that he was only a Masque or Figure of some conceal'd Truth. In short, whoever attentively reads *Horace's* inimitable Ode to *Bacchus* (10), will see that *Bacchus* meant no more than the Improvement of the World, by the Cultivation of Agriculture, and the planting of the Vine.

(3) *Ben-Semele*, or the Child of the Representation.

(4) See *Genesis* xlv. 26, speaking of *Jacob's* Children, or who came out of his Thigh.

(5) *Io Terombe*! Let us cry to the Lord! Hence *Dithyrambus*.

(6) *Io Baccoth*! God see our Tears! whence *Bacchus*.

(7) *Jehovab*! *Hevan* or *Hevoe*, the Author of Existence; *Eloab*, the mighty God! Hence *Evoe*, *Evois*, &c.

(8) *Hu Esh*! Thou art the Fire! *Atta Esh*! Thou art the Life! Hence *Attes* and *Ves*.

(9) *Io Saboi*! Lord thou art an Host to me! *Io Nissi*! Lord be my Guide! Hence *Sabafius* and *Dionysius*. the Names of *Bacchus*.

(10) *Horace*, Lib. II. Ode XIX.

C H A P. XLII.

Of the Attendants of BACCHUS; SILENUS, SYLVANUS, and the MÆNADES or BACCHÆ, the SATYRS, FAUNI and SILENI.

AS *Bacchus* was the God of Good-Humour and Fellowship, so none of the Deities appear with a more numerous or splendid Retinue.

Silenus, the principal Person in his Train, had been his Preceptor, and a very suitable one for such a Deity; for the old Man had a very hearty Affection for his Bottle; yet *Silenus* distinguish'd himself in the *Giants War*, by appearing on his Ass, whose braying put those daring Rebels into Confusion (1). Some say he was born at *Malea* a City of *Sparta*; others, at *Nysa* in *Arabia*; but the most probable Conjecture is, that he was a Prince of *Caria*, noted for his Equity and Wisdom (2). However this be, he was a constant Attendant and Companion of his Pupil in all his Expeditions. *Silenus* was a notable good Moralist in his Cups, as we find in *Virgil*, who has given us a beautiful Oration of his on the noblest Subjects (3), in the fine Eclogue which bears his Name.

Silenus is depicted as a short corpulent old Man, bald-headed, with a flat Nose, prominent Forehead, and big Ears. He is usually describ'd as over-loaden with Wine, and seated on a Saddle-back'd Ass, upon which he supports himself with a long Staff; and in the other Hand carries a *Cantharus* or Jug, with the Handle worn out almost, by frequent Use.

Sylvanus was a rural Deity, who often appears in the Train of *Bacchus*; some suppose him the Son of *Saturn*; others, of *Faunus*. He was unknown to the *Greeks*, but the *Latins* receiv'd the Worship of him from the *Pelasgi*, who upon their Migration into *Italy*, consecrated Groves to his Honour, and appointed solemn Festivals, in which Milk was offered to him. Indeed the Worship of this imaginary Deity seems wholly to have risen out of the ancient sacred Use of Woods and Groves.

The *Mænades* were the *Priestesses* and Nymphs who attended

(1) For which it was rais'd to the Skies, and made a Constellation.

(2) On this Account arose the Fable of *Midas* lending him his Ears. It is said, that being once taken Prisoner, he purchased his Liberty with this remarkable Sentence, 'That it was best not to be born; and, next to that, 'most eligible to die quickly.'

(3) *Virgil*, Eclogue VI. 14.

Bacchus, and were also call'd *Thyades*, from their Fury; *Bacchæ*, from their Intemperance; and *Mimallones*, from their Disposition to ape and mimic others, which is one of the Qualities of drunken People. These bore *Thyruses* bound with Ivy, and in their Processions shock'd the Ear and Eye with their extravagant Cries and ridiculous and indecent Contortions,

The Life-Guards or Train'd-Bands of *Bacchus*, were the *Satyrs*. It is uncertain whence these half Creatures sprung; but their usual Residence was in the Woods and Forests, and they were of a very wanton and lustful Disposition; so that it was very dangerous for a stray Nymph to fall into their Hands. Indeed it was natural for them to use Compulsion, for their Form was none of the most inviting, having deform'd Heads, arm'd with short Horns, crooked Hands, rough and hairy Bodies, Goats Feet and Legs, and Tails as long as Horses.

We are now to seek some Explanation of this Groupe of Figures, and to do this we must have recourse to the *Egyptian Key*. As Idolatry improved, the Feasts or Representations of those People grew more pompous and solemn, Show degenerated into Masquerade, and Religion into Farce or Frenzy. The *Ben Semele*, or *Child of Representation*, mention'd in the Explanation of *Bacchus*, became a jolly rosy Youth, who, to adorn the Pomp, was plac'd in a Chariot, drawn by Actors in Tigers or Leopards Skins, while others dress'd in those of Bucks, or Goats, surrounded him; and to shew the Dangers they had gone through in Hunting, they smear'd their Faces with Dregs of Wine, or Juice of Mulberries, to imitate the Blood of the Beasts they kill'd. These Assistants were call'd *Satyrs* (4), *Fawns* (5), and *Thyades* (6), and *Mænades* (7), and *Bassarides* (8). To close the Procession, appear'd an old Man on an Ass, offering Wine to the tir'd Youth, who had return'd from a prosperous Chase, and inviting them to take some Rest. This Person they call'd *Silen* (9), or *Sylvan*, and his Dress was design'd to shew, that old Men were exempt from those Toils of Youth, which by extirpating Beasts of Prey, secur'd the approaching Harvest.

All these Symbols were by the *Greeks* and *Romans* adopted in their Way, and the Actors or Masks of *Egypt*, became the real

(4) From *Satur*, hidden or disguised.

(5) From *Phanim*, a Masque or false Face.

(6) From *Tbouab*, to wander, or run about wildly.

(7) From *Μαίωμαι*, to intoxicate or drive mad.

(8) From *Batjar*, to gather the Grapes.

(9) From *Sclav*, Safety or Repose.

Divinities of Nations, whose Inclination to the marvelous, made them greedily embrace whatever flatter'd that Prepossession.

C H A P. XLIII.

Of HERCULES, and his Labours.

HAVING gone through the *Dii Majores*, or celestial Deities of the first Rank; we shall proceed to the *Demi-Gods*, who were either those *Heroes* whose eminent Actions and superior Virtues rais'd them to the Skies, or those *terrestrial Divinities*, who for their Bounty and Goodness to Mankind, were class'd with the Gods.

To begin with the former, *Hercules* undoubtedly claims the foremost Place. There were several of this Name (10); but he to whom, amongst the *Greeks*, the greatest Glory is attributed, was the Son of *Jupiter* and *Alcmena*, Wife of *Amphytryon* King of *Thebes*. This Monarch being gone an Expedition against the *Ætolians*, *Jove* assum'd his Form, and under that safe Disguise easily enjoy'd his Desires. It is said he was so enamour'd, that he prolong'd the Darkness for three Days and three Nights successively. *Hercules* was the Fruit of this extraordinary Amour, and at the same Time *Alcmena* bore Twins to her Husband, *Laodamia* and *Iphiclus*, who was remarkable for his extraordinary Swiftnefs.

This Intrigue of *Jupiter*, as usual, soon came to the Ears of his jealous Wife, who from that Moment meditated the Destruction of *Hercules*. A favourable Occasion offer'd to her Resentment. *Archippe*, the Wife of *Stibnelus*, King of *Mycene*, being pregnant at the same Time with *Alcmena*, *Jupiter* had ordain'd, that the Child first born should have the Superiority, or Command over the other. *Juno* caus'd *Archippe* to be deliver'd, at the End of seven Months, of a Son, call'd *Eurystheus*, and to retard the Labour of *Alcmena*, in the Form of an old Woman she sat at the Gate of *Amphytryon's* Palace with her Legs across, and her Fingers interwoven. By this secret Incantment, that Princess was seven Days and Nights in extreme Pains, till *Galanthis*, one of her Attendants, seeing *Juno* in this suspicious Posture, and conjecturing the Cause, ran hastily out

(10) The *Egyptian Hercules* is reckon'd the eldest of these, who signaliz'd himself in the Giants War, and was one of the principal Divinities of that Country.

with the News that her Mistress was deliver'd. The Goddess starting up at the News, *Alcmena* was that Moment freed of her Burthen; but *Juno* was so incens'd at *Galanthis*, that she chang'd her into a Weefel.

During his Infancy, *Juno* sent two Serpents to destroy him in his Cradle, but the undaunted Child strangled them both with his Hands. After this, as he grew up, he discover'd an uncommon Stature and Strength of Body (1), as well as heroic Ardour of Mind. These great Qualities of Nature were improved by suitable Care, his Education being intrusted to the greatest Masters (2); so that it is no Wonder if, with such considerable Advantages, he made such a shining Figure in the World.

His extraordinary Virtues were early put to the Trial, and the Tasks imposed on him by *Eurystheus*, on Account of the Danger and Difficulty which attended their Execution, receiv'd the Name of the *Labours of Hercules*, and are commonly reckon'd to be *Twelve* in Number.

1. The first Labour, or Triumph of *Hercules*, was the Death of the *Nemean* Lion. It is said this furious Animal, by *Juno's* Direction, fell from the Orb of the Moon, and was invulnerable. It infested the *Nemean* Woods, between *Pblus* and *Cleone*, and did infinite Mischief. The *Hero* attack'd it both with his Arrows and Club, but in vain, till perceiving his Error, he first strangled, and then tore it in Pieces with his Hands. The Skin he preserv'd, and constantly wore, as a Token of his Victory.

2. His next Enterprize was against a formidable Serpent, or Monster, which harbour'd in the Fens of *Lerna*, and infested the Region of *Argos* with his poisonous Exhalations. The Number of Heads assign'd this Creature is various (3); but all Authors agree, that when one was cut off another succeeded in its Place, unless the Wound was immediately cauteris'd. *Hercules*, not discourag'd, attack'd this Dragon, and having caus'd *Iolaus* to cut down Wood sufficient for flaming Brands, as he cut off the Heads, applied them to the Wounds, and by that

(1) Some say when he arriv'd at Manhood he was four Cubits high, and had three Rows of Teeth.

(2) *Linus* the Son of *Apollo* instructed him in Philosophy; *Eurytus* taught him Archery; *Eumolpus*, Musick, particularly the Art of touching the Lyre; from *Harpalychus* the Son of *Mercury*, he learnt Wrestling and the Gymnastic Exercises; *Castor* shew'd him the Art of managing his Weapons; and to compleat all, *Chiron* initiated him in the Principles of Astronomy and Medicine.

(3) Some make the Heads of the *Lernean Hydra* to be seven; others nine; others fifty,

Means

Means obtain'd the Conquest, and destroy'd the *Hydra*. Some explain this Fable, by supposing *Lerna* a Marsh, much troubled with Snakes and other poisonous Animals, which *Hercules* and his Companions destroy'd, by setting Fire to the Reeds. Others imagine he only drain'd this Fen, which was before unpassable. Others make *Lerna* a Fort or Castle of Robbers, under a Leader call'd *Hydra*, whom *Hercules* extirpated. However this be, in Consideration of the Service of *Iolaus* on this Occasion, when he grew decrepid with old Age, his Master, by his Prayers, obtain'd him a renewal of his Youth.

3. The next Task impos'd on him by *Eurystheus*, was to bring him alive a huge Wild-Boar, which ravaged the Forest of *Erymanthus*, and had been sent to *Phocis* by *Diana*, to punish *Oeneus* for neglecting her Sacrifices (4). In his Way he defeated the *Centaurs* who had provoked him, by insulting *Pholus* his Host. After this he seiz'd the fierce Animal in a Thicket, surrounded with Snow, and, pursuant to his Injunction, carried him bound to *Eurystheus*, who had like to have fainted at the Sight.

4. This Monarch, after such Experience of the Force and Valour of *Hercules*, was resolv'd to try his Agility: For this End he was commanded to take a Hind which frequented Mount *Menalus*, and had brazen Feet and golden Horns. As she was sacred to *Diana*, *Hercules* durst not wound her; and it was not very easy to run her down: This Chase cost him a whole Year's Foot-Speed. At last, being tir'd out, the Hind took to the Recesses of Mount *Artemesius*, but was in her Way overtaken, as she cross'd the River *Ladon*, and brought to *Mycene*.

5. Near the Lake *Stymphalus* in *Arcadia*, harbour'd certain Birds of Prey with Wings, Beaks, and Talons of Iron, who prey'd on human Flesh, and devour'd all who pass'd that Way. These *Eurystheus* sent *Hercules* to destroy. Some say he kill'd them with his Arrows (5); others, that *Pallas* lent him some brazen Rattles made by *Vulcan*, the Sound of which frighten'd them to the Island of *Aretia*. Some suppose the Birds call'd *Stymphalides*, a Gang of desperate *Banditti*, who had their Haunts near that Lake.

6. His next Expedition was against the *Cretan* Bull, *Minos*, King of that Island, being formidable at Sea, had forgot to pay *Neptune* the Worship due to him, the Deity, to punish his Neglect, sent a furious Bull, whose Nostrils breath'd Fire, to destroy the Country. *Hercules* brought this terrible Animal, bound, to *Eurystheus*, who, on account of his being sacred, let him loose

(4) This Story has a near Resemblance with the Boar of *Calydon*, mention'd in the Article of *Diana*.

(5) There is an antient Gem expressive of this. See *Ogle's Antiquities*.

in the Territory of *Marathon*, where he was afterwards slain by *Theseus*. Some reduce the Story to this, that *Hercules* only was sent to *Crete*, to procure *Eurystheus* a Bull for breeding out of.

7. *Diomedes* King of *Thrace*, the Son of *Mars* and *Cyrene*, was a Tyrant possess'd of a Stud of Horses, so wild and fierce, that they breath'd Fire, and were constantly fed with human Flesh, their Master killing all Strangers he could meet with for Provender for his Cattle. *Hercules* having vanquish'd him, gave him as a Prey to them, and killing some, brought the rest to *Eurystheus*.

8. The next Employment of *Hercules*, seems a little too mean for a Hero, but he was oblig'd to obey a severe Taskmaster, who was so sensible of his own Injustice in these Injunctions, that he did not care to trust himself in the Power of the Person he commanded (6). *Augeas*, King of *Elis*, had a Stable intolerable, from the Stench arising from the Dung and Filth it contained, which is not very surprizing, if it be true, that it shelter'd three thousand Oxen, and had not been clean'd for thirty Years. This Place *Eurystheus* order'd *Hercules* to clear in one Day; and *Augeas* promis'd him, if he perform'd it, to give him a Tenth Part of the Cattle. *Hercules*, by turning the Course of the River *Alpheus* through it, executed his Design; which *Augeas* seeing, refused to stand by his Engagements. The Hero, to reward his Perfidy, slew him with his Arrows, and gave his Kingdom to *Phyleus* his Son, who had shew'd his Abhorrence of his Father's Treachery. Some add that, from the Spoils taken at *Elis*, *Hercules* instituted the *Olympic Games* to *Jupiter* celebrated every fifth Year, and which afterwards gave Rise to the *Grecian Era*.

9. *Eurystheus* desirous to present his Daughter *Admeta* with the Belt or Girdle worn by *Hippolyta*, Queen of the *Amazons*, *Hercules* was sent on this Expedition; he was but slenderly provided, having but one Ship; but Valour like his was never destitute of Resources in Distress. In his Way he defeated and kill'd *Mygdon* and *Amycus*, two Brothers who oppos'd his Passage, and subduing *Bebrycia*, gave it to *Lycus*, one of his Companions, who chang'd its Name to *Heraclea*, in Memory of his Benefactor. On his Approach to *Themiscyra*, he learnt that the *Amazons* had collected all their Forces to meet him. The first Engagement was warm on both Sides, several of the bravest of these Viragos were kill'd, and others made Prisoners. The Victory was follow'd by the total Extermination of that Female Nation, and

(6) It is said *Eurystheus* never would suffer *Hercules* to enter *Mycene*, but notify'd his Commands to him over the Walls, by *Capreas* an Herald.

Hippolyta,

Hippolita, their Queen, was by the Conqueror given to *Theseus*, as a Reward for his Valour. Her Belt he brought to *Eurystheus*.

10. His succeeding Exploit was against *Geryon*, King of *Spain*, who had three Bodies, and was the Son of *Chrysaoris* and *Calirrhoe*. This Monarch had a Breed of Oxen, of a purple Colour, who devour'd all Strangers cast to them, and were guarded by a Dog with two Heads, a Dragon with seven, besides a very watchful and severe Keeper. *Hercules* kill'd both the Monarch and his Guards, and carried the Oxen to *Gadira*, or *Cadix*, from whence he brought them to *Eurystheus*. It was during this Expedition, that our Hero, as eternal Monuments of his Glory, erected two Pillars at *Calpe* and *Abyle*, upon the utmost Limits of *Africa* and *Europe*. Some give a more simple Turn to the Whole, by saying *Geryon* was a King of *Spain*, who govern'd by Means of three Sons famous for Valour and Prudence, and that *Hercules* having rais'd an Army of mercenary Troops in *Crete*, first overcame them, and subdued that Country.

11. The next Task enjoined him by *Eurystheus*, was to fetch him the golden Apples of the *Hesperides* (7), which were guarded by a Dragon with a hundred Heads. The Injunction was not easy, since *Hercules* was even ignorant of the Place where they grew. The Nymphs of *Eridanus*, whom he consulted, advis'd him to go to *Prometheus* (8), who gave him the Information and Direction he wanted, after which he vanquish'd the Dragon, and brought the precious Fruit to his Master.

12. The last Command of *Eurystheus* was for him to go down to Hell, and bring away *Cerberus*, *Pluto's* Mastiff. *Hercules*, having sacrificed to the Gods, enter'd the infernal Regions, by a Cavity of Mount *Tenarus*, and on the Banks of *Acheron* found a white Poplar-Tree, of which he made him a Wreath, and the Tree was ever after consecrated to him; passing that River he discover'd *Theseus* and *Pirithous* chain'd to a Stone. The former he releas'd, but left the latter confin'd. *Mænētius*, *Pluto's* Cowherd, endeavouring to save his Master's Dog, was crush'd to Death. *Cerberus*, for Refuge, fled beneath *Pluto's* Throne, from whence the Hero dragg'd him out, and brought him upon Earth by Way of *Træzene*. At Sight of the Day, the Monster vomited a poisonous Matter, from whence sprung the Herb *Aconite*, or *Wolf's-Bane*; but being presented to *Eurystheus*, he order'd him to be dismiss'd, and suffer'd to return to Hell.

(7) *Juno*, on her Marriage with *Jupiter*, gave him these Trees, which bore golden Fruit, and were kept by the Nymphs *Ægle*, *Arctusa*, and *Hesperetusa*, Daughters of *Hesperus*, who were call'd the *Hesperides*.

(8) Or as others say, to *Noëus*, who eluded his Enquiry, by assuming various Shapes.

It would be almost endless to enumerate all the Actions of this celebrated *Hero* of Antiquity, and therefore we shall only touch on the Principal. He deliver'd *Creon*, King of *Thebes*, from an unjust Tribute impos'd on him by *Erginus* and the *Myniæ*, for which Service, that Prince gave him his Daughter *Megara*, by whom he had several Sons; but *Juno* striking him with Frenzy, he slew these Children, and, on recovering his Senses, became so shock'd at his Cruelty, that he abstain'd from all human Society for some Time. In his Return from the Expedition against the *Amazons*, *Laomedon*, King of *Troy*, by the Promise of some fine *Horses*, engaged him to deliver his Daughter *Hesione*, exposed to a vast Sea Monster sent by *Neptune*; but when he had freed the Princess, the deceitful Monarch retracted his Word. Upon this, *Hercules* took the City, kill'd *Laomedon*, and gave *Hesione* to *Telamon*, who first scal'd the Walls (9). After this, he slew *Imolus* and *Telegonos*, the Sons of *Proceus*, two celebrated Wrestlers, who put to Death all whom they overcame. He also kill'd *Sarpedon*, Son of *Neptune*, a notorious Pirate.

During his *African* Expedition, he vanquish'd *Cycnus*, King of *Theffaly*, the Son of *Mars* and *Cleobulina*, a Savage Prince, who had vow'd to erect his Father a Temple with the Heads or Skulls of the Strangers he destroy'd. In *Libya*, he encounter'd the famous *Antæus*, the Son of *Earth*, a Giant of immense Stature, who forc'd all whom he met to wrestle with him, and so strangled them. He challeng'd *Hercules*, who stung him thrice, and thought each Time he had kill'd him; but on his touching the Ground he renew'd his Strength. *Hercules* being appriz'd of this, held him up in the Air, and squeez'd him in such a Manner that he soon expir'd (10). In his Progress from *Libya* to *Egypt*, *Busiris*, a cruel Prince, laid an Ambuscade to surprize him, but was himself, and his Son *Amphiadamus*, sacrificed by the Victor on the Altars he had profan'd. In *Arabia*, he be-headed *Emathion* the Son of *Titbonus* for his Want of Hospitality, after which, crossing Mount *Caucasus*, he deliver'd *Prometheus*. In *Calydon*, he wrestled with *Achelous*, for no less a Prize than *Deianira*, Daughter to King *Oeneus*. The Contest was long dubious, for his Antagonist had the Faculty of assuming all Shapes; but as he took that of a Bull, *Hercules* tore off one of his Horns, so that he was forc'd to submit, and to redeem it, by giving the Conqueror the Horn of *Amalthea*, the Daughter of *Harmodius*; which *Hercules* fill'd with a Variety of

(9) This Princess redeem'd her Brother *Priamus*, who was afterwards King of *Troy*.

(10) This is finely express'd in a double Antique Statue belonging to the Earl of *Portsmouth*, at *Husbourne* in *Hampshire*.

Fruits, and consecrated to *Jupiter*. Some explain the Fable thus: *Acbelous* is a winding River of *Greece*, whose Stream was so rapid, that it overflow'd the Banks, roaring like a Bull. *Hercules* forc'd it into two Channels; that is, he broke off one of the Horns, and so restor'd Plenty to the Country.

This Hero reduced the Isle of *Coos*, and put to Death *Eurylus* King of it, with his Sons, on account of their Injustice and Cruelty; but the Princess *Chalchiope*, his Daughter, he married, by whom he had a Son nam'd *Thessalus*, who gave his Name to *Thessaly*. He subdued *Pyracmos*, King of *Eubæa*, who had, without a Cause, made War on the *Bæotians*. In his Way to the *Hesperides*, he was oppos'd by *Albion* and *Borgio*, two Giants, who put him in great Hazard, his Arrows being spent. *Jupiter*, on his Prayer, overwhelm'd them with a Shower of Stones, whence the Place was call'd the Stony Field. It lies in the *Gallia Narbonensis*. *Hercules* did great Service in *Gaul*, by destroying Robbers, suppressing Tyrants and Oppressors, and other Actions truly worthy the Character of a Hero; after which, it is said, he built the City *Alesia*, and made it the Capital of the *Celtæ*, or *Gauls*. He also open'd his Way through the *Alps* into *Italy*, and by the Coasts of *Liguria* and *Tuscany*, arriv'd on the Banks of the *Tyber*, and slew the furious Robber *Cacus*, who from his Den on Mount *Aventine* infested that Country. Being denied the Rites of Hospitality, he kill'd *Theodamas* the Father of *Hylas*, but took the latter with him, and treated him kindly.

Hercules, however intent on Fame or Glory, was like other Heroes, but too susceptible of Love. We find an Instance of this in *Omphale*, Queen of *Lydia*, who gain'd such an Ascendant over him, that he was not asham'd to assume a Female Dress, to spin amongst her Women, and submit to be corrected by her according to her Caprice.

His Favourite Wife was *Deianira*, before mention'd, and whose Jealousy was the fatal Occasion of his Death. Traveling with this Princess through *Ætolia*, they had Occasion to pass a River, swell'd by the sudden Rains. *Nessus*, the Centaur, offer'd *Hercules* his Service to carry over his Consort, who accepting it, crossed over before them. The Monster, seeing the Opportunity favourable, offer'd Violence to *Deianira*, upon which her Husband, from the opposite Bank, pierc'd him with one of those dreadful Arrows, which being dipp'd in the Blood of the *Lernæan Hydra*, gave a Wound incurable by Art. *Nessus* expiring, gave the Princess his Garment all bloody, as a sure Remedy to recover her Husband, if ever he should prove unfaithful. Some Years after, *Hercules* having subdued *Oecbalia*, fell in Love with *Iole*, a fair Captive, whom he brought to

Eubœa, where having erected an Altar to sacrifice to *Jove* for his Victory, he dispatch'd *Lycus* to *Deianira*, to carry her the News, and inform her of his Approach. This Princess, from the Report of the Messenger, suspecting her Husband's Fidelity, sent him as a Present the Coat of *Nessus*, which he no sooner put on, but he fell into a delirious Fever, attended with the most excruciating Torments. Unable to support his Pains, he retir'd to Mount *Oeta*, and erecting a Pile of Wood, to which he set Fire, threw himself into the Flames, and was consumed (1). *Lycus*, his unhappy Friend and Companion, in his Agony, he first hurl'd into the River *Thermopolis*, where he became a Rock; his Arrows he bequeath'd to *Philoctetes*, who buried his Remains in the River *Dyra*.

So perish'd this great *Hero* of Antiquity, the Terror of Oppressors, the Friend of Liberty and Mankind, for whose Happiness (as *Tully* observes) he brav'd the greatest Dangers, and surmounted the most arduous Toils, going through the whole Earth with no other View than the establishing *Peace, Justice, Concord* and *Freedom*. Nothing can be added to heighten a Character so glorious as this.

Hercules left several Children; by *Deianira* he had an only Daughter, call'd *Macaria*; by *Melita*, who gave her Name to the Isle of *Malta*, he had *Hylus, Afer, Lydus*, and *Scythes* his Sons, who are said to have left their Apellation to *Africa, Lydia* and *Scythia*: Besides which, he is said to have had fifty Sons by the fifty Daughters of *Thestius*. However, his Offspring were so numerous, that above thirty of his Descendants bore his Name, whose Actions being all attributed to him, produce the Confusion we find in his History.

Eurystheus, after his Death, was so afraid of these *Heraclidæ*, that by his ill Usage he forc'd them to fly to *Athens*, and then sent an Embassy to that City to deliver them up, with Menaces of a War in Case of Refusal. *Iolaus*, the Friend of *Hercules*, who was then in the Shades, was so concern'd for his Master's Posterity, that he got Leave from *Pluto* to return to Earth, and kill the Tyrant, after which he willingly return'd to Hell.

Hercules, who was also call'd *Alcides*, was, after his Death, by his Father *Jupiter*, deify'd, and with great Solemnity married to *Hebe* his half Sister, the Goddess of Youth. At first Sacrifices were only offer'd to him as a *Hero*; but *Phœstius* coming into *Sycionia* alter'd that Method. Both the *Greeks* and *Romans*

(1) There is at *Wilton*, the Seat of the Earl of *Pembroke*, amidst a Multitude of other valuable Curiosities, a small Marble Statue of *Lycus*, supporting the dying *Hercules*, of inimitable Workmanship, in which the Chisell appears to be infinitely superior to the Pencil.

honour'd him as a God, and erected Temples to him in that Quality. His Victims were Bulls or Lambs, on account of his preserving the Flocks from *Wolves*, i. e. delivering Men from Tyrants and Robbers. He was call'd also *Melius*, from his taking the *Hesperian* Fruit, for which Reason Apples were used (2) in his Sacrifices. *Mehercule*, or by *Hercules*, was, amongst the Romans, an Oath only us'd by the Men.

Many Persons were fond of assuming this celebrated Name. Hence *Diodorus* reckons up Three; *Cicero* Six; others to the Number of Forty-three. But the Greeks ascrib'd to the *Theban Hercules* the Actions of all the rest. But the Foundation of all was laid in the *Phœnician* or *Egyptian Hercules*. For the *Egyptians* did not borrow the Name from the *Grecians*; but rather the *Grecians*, especially those who gave it to the Son of *Amphitryon*, from the *Egyptians*; principally, because *Amphitryon* and *Alcmena*, the Parents of the *Grecian Hercules*, were both of *Egyptian* Descent (3). The Name too is of *Phœnician* Extraction (4), a Name given to the Discoverers of new Countries, and the Planters of Colonies there; who frequently signaliz'd themselves no less by civilizing the Inhabitants, and freeing them from the wild Beasts that infested them, than by the Commerce which they establish'd; which no doubt was the Source of ancient Heroism and War (5). And however the *Phœnician* and *Egyptian* Heroe of this Name may have been distinguish'd by a Multitude of Authors; I am fully persuaded, after the most diligent Enquiry, that they were indeed one and the same Person: Of whose History let us take a short Review.

About the Year of the World 2131, the Person distinguish'd by the Name of *Hercules Affis* (6) succeeded *Janias*, as King of lower *Egypt*, being the last of the *Hycfos*, or Shepherd-Kings from *Canaan*; who had held the Country 259 Years. He continued the War with the Kings of upper *Egypt* 49 Years, and then by Agreement withdrew, with his Subjects, to the Number of 240,000. In his Retreat he is said to have founded first the City of *Jerusalem* (7); and afterwards that of *Tyre*; where he was called *Melcarthus* (8). From *Egypt* he brought the Computation of 365 Days to the Year, and settled it in his own Kingdom, where it continued many Ages. In his Voyages he visited

(2) From *μηδος*, an Apple.

(3) *Herodotus* in *Euterpe*.

(4) *Harokel*, a Merchant.

(5) *Banier's* Mythology, Vol. 4. p. 72.

(6) *Affis* the valiant: So that *Hercules Affis* is the heroic Merchant.

(7) *Manetho* apud *Josephum*, l. 1. contra *Apion*.

(8) Or King of the City, from *Melek*, King, and *Cartha*, City,

Africa, where he conquer'd *Antæus*, *Italy*, *France*, *Spain* as far as *Cadix*, where he slew *Geryon*; and proceeded thence even to the *British* Islands; settling Colonies and raising Pillars wherever he came, as the standing Monuments of himself, and of the Patriarchal Religion which he planted; For Pillars placed on Eminencies in circular Order, were the Temples of those early Times, and as yet we find no Footsteps of Idolatry, either in *Egypt* or *Phœnicia*. To his Arrival in these Islands (and not in *Liguria*) must be applied whatever is related of his Encounter with *Albion* and *Bergion*, and of his being assisted, when his Weapons were spent, by a Shower of Stones from Heaven. *Albion* is the Name given afterwards to this Country; and by the miraculous Shower of Stones no more is intended, than that the Inhabitants were at last reconciled to him on account of the divine Religion which he taught, and the great Number of these open Temples of Stones erected by him. He is said to have been attended by *Apher*, the Grandson of *Abraham*, whose Daughter he married, and by whom he had a Son nam'd *Dodorus* (9). To him the *Phœnicians* were indebted for the gainful Trade of *Tin*, which gave Name to these Islands (10). He found out also the *Purple Dye*, and seems to have been the first who applied the Loadstone to the Purposes of Navigation, thence call'd *Lapis Heraclius*. He is suppos'd to have been drown'd at last; and became afterwards one of the first Objects of Idolatry amongst his Countrymen. The Solemnities were perform'd to him in the Night, as to one, who after all his great Fatigues and Labors, had at length gain'd a Time and Place of Rest. *Manetho* calls him *Arcales*.

Hercules is usually depicted in a standing Attitude, having the Skin of the *Nemæan* Lion thrown over his Shoulders, and leaning on his *Club*, which is his inseparable Attribute. The Judgment of this Hero, or his Preference of *Virtue* to *Vice*, who both solicit him to embrace their Party, makes one of the finest Pictures of Antiquity. The Choice he made does no Dishonour to his Memory.

It may not be amiss to add the Explanation of the Fable of the *Hesperides*, as given by a late ingenious Author (1), and which sufficiently shews how the most important and useful Truths, represented under the plainest Symbols, became disguis'd or disfigur'd by Error and Fiction. The *Phœnicians* were

(9) *Josephus*, from *Polybistor* and *Cleodemus*. Idem in *Antiq.* l. 1. *Sbindler's Lexicon*. See *Stukely's Abury and Stonehenge*; and *Cooke's Enquiry into the Patriarchal Religion*.

(10) *Britannia* is from *Barat-anac*, the Land of *Tin*.

(1) *La Pluche's History of the Heavens*, Vol. II. p. 50.

the first Navigators in the World, and their Trade to *Hesperia* and *Spain*, was one of the noblest Branches of their Commerce. From hence they brought back exquisite Wines, rich Ore of Gold and Silver, and that fine Wool to which they gave so precious a Purple Dye. From the Coast of *Mauritania* they drew the best Corn, and by the Way of the Red Sea, they exchange'd Iron Ware and Tools of small Value for Ivory, Ebony, and Gold Dust. But as the Voyage was long, the Adventurers were obliged to associate and get their Cargoes ready in Winter, so as to set out early in Spring. The publick Sign, expos'd on these Occasions, was a Tree with golden Fruit, to denote the Riches arising from this Commerce. The Dragon which guarded the Tree, signify'd the Danger and Difficulty of the Voyage. The Capricorn, or sometimes one Horn plac'd at the Root, express'd the Month or Season; and the three Months of Winter, during which they prepar'd for the Expedition, were represented by three Nymphs, who were supposed to be Proprietors of the Tree, and had the Name of *Hesperides* (2); which fully shew'd the Meaning of this emblematical Group, from whence the *Greeks* mistaking its Design and Use, compos'd the Romance of the *Hesperian* Gardens.

C H A P. XLIV.

Of HEBE and GANYMEDE.

HEBE, the Goddess of Youth, was, according to *Homer*, the Daughter of *Jupiter* and *Juno*. But the Generality of Writers relate her Birth thus: *Juno* being invited to an Entertainment by *Apollo*, eat very eagerly some wild Lettuces, upon which she conceiv'd, and instantly brought forth this Goddess. *Jove* was so pleas'd with her Beauty, that he made her his Cup-bearer, in the Discharge of which Office, she always appear'd crown'd with Flowers. Unluckily at a Festival of the Gods in *Ethiopia*, *Hebe* being in waiting, slipp'd her Foot, and got so indecent a Fall, that *Jupiter* was oblig'd to remove her from her usual Attendance. To repair this Disgrace, as well as the Loss of her Post, *Jupiter*, upon *Hercules* being advanced to the Skies, married him to *Hebe*, and their Nuptials were celebrated with all the Pomp becoming a celestial Wedding. By this Union she had a Son nam'd *Anicetus*, and a Daughter call'd *Alexiare*.

(2) From *Esper*, the good Share or best Lot. See 2 Samuel vi. 19.

Hebe was held in high Veneration amongst the *Sicyonians*, who erected a Temple to her by the Name of *Dia*. She had another at *Corinth*, which was a Sanctuary for Fugitives; and the *Athenians* consecrated an Altar in common to her and *Hercules*.

Ganymede, who succeeded to her Office, was the Son of *Tros*, King of *Phrygia* or *Troy*, and a Prince of such Wisdom and personal Beauty, that *Jupiter*, by the Advice of the Gods, resolv'd to remove him from Earth to the Skies. The *Eagle* dispatch'd on this Commission, found him just leaving his Flock of Sheep, to hunt on Mount *Ida*, and seizing him in his Talons, brought him unhurt to the Heavens, where he enter'd on his new Office of filling Nectar to *Jupiter*, though others say he was turn'd into that Constellation, or Sign of the *Zodiac*, which goes by the Name of *Aquarius* (3).

The Mythologists make *Hebe* signify that mild temperature of the Air, which awakens to Life the Trees, Plants and Flowers, and cloaths the Earth in vegetable Beauty; for which Cause she is call'd the Goddess of perpetual Youth. But when she slips or falls, that is, when the Flowers fade, and the autumnal Leaves drop, *Ganymede*, or the Winter, takes her Place.

CHAP. XLV.

Of CASTOR and POLLUX.

WE have already, under the Article of *Jupiter*, mention'd his Amours with *Leda* the Wife of *Tyndarus*, King of *Sparta*, in the Form of a Swan, on which Account he plac'd that Figure amongst the Constellations. *Leda* brought forth two Eggs, each containing Twins. From that impregnated by *Jupiter* proceeded *Pollux* and *Helena*, both immortal; from the other *Castor* and *Clytemnestra*, who being begot by *Tyndarus*, were both mortal. They went, however, all by the common Name of *Tyndaridae*, and were born and educated in *Paphnus*, an Island belonging to *Lacedemon*, though the *Messinians* disputed this Honour with the *Spartans*. The two Brothers, however differing in their Nature and Temper (4), had enter'd into an

(3) The Winter being attended with frequent Rains, it is not improbable that *Ganymede* should be the Sign *Aquarius*.

(4) This Particular we learn from *Horace*;

Castor gaudet Equis: Ovo prognatus eodem

Pugnis: Quot caput vivunt totidem Studiorum

— millia,

Horat.

inviolable

(5) T

(6) P

S

(7) T

(a)

inviolable Friendship, which lasted for Life. *Jove* soon after sent *Mercury* to remove them to *Pellene*, for their further Improvement. As *Jason* was then preparing for his Expedition to *Colchis* in search of the Golden Fleece, and the noblest Youth of *Greece* crowded to become Adventurers with him, our two Brothers offer'd their Services, and behav'd, during the Voyage, with a Courage worthy of their Birth. Being obliged to water on the Coast of *Babrycia*, *Amycus*, Son to *Neptune*, King of that Country, challeng'd all the *Argonauts* to box with him; *Pollux* accepted the Bravado, and kill'd him. (a) After their Return from *Colchis*, the two Brothers were very active in clearing the Seas of *Greece* from Pirates. *Theseus* in the Mean-time had stolen their Sister *Helena*, to recover whom, they took *Athens* by Storm, but spar'd all the Inhabitants, except *Eibra* Mother to *Theseus*, whom they carried away captive. For this Clemency they obtain'd the Title of *Dioscuri* (5); yet Love, soon plunged them in the same Error they had sought to punish in the Person of *Theseus*. *Leucippus* and *Arfinoe* had two beautiful Daughters, call'd *Phæbe* and *Talayra*. These Virgins were contracted to *Lyneus* and *Ida*, the Sons of *Aphareus*. The two Brothers, without Regard to these Engagements, carried them off by Force. Their Lovers flew to their Relief, and met the Ravishers with their Prize near Mount *Taygetus*. A smart Conflict ensued, in which *Castor* was kill'd by *Lyneus*, who in Return fell by the Hands of *Pollux*. This immortal Brother had been wounded by *Ida*, if *Jupiter* had not struck him with his Thunder. *Pollux*, however, was so touch'd with his Loss, that he earnestly beg'd of this Deity to make *Castor* immortal; but that Request being impossible to grant, he obtain'd Leave to share his own Immortality with his Brother; so that they are said to live and die alternately every Day (6). They were buried in the Country of *Lacedæmon*, and forty Years after their Decease translated to the Skies, where they form a Constellation call'd *Gemini* (one of the Signs of the *Zodiac*) one of which Stars rises as the other sets. A Dance of the martial Kind was invented to their Honour, call'd the *Pyrbic* or *Castorean* Dance.

Castor and *Pollux* were esteem'd as Deities propitious to Navigation; the Reason was this: When the *Argonauts* weigh'd from *Sigæum* (7), they were overtaken with a Tempest, during

(5) The Sons of *Jupiter*.

(6) *Virgil* alludes to this;

Sic Fratrem Pollux alterna Morte redemit

—*Ique reditque viam.*

VIRG. Æneid VI.

(7) This Cape lies near *Troy*.

(a) see *Theocr. Idyl. xxii*

which

which, *Orpheus* offer'd Vows for the Safety of the Ship; immediately two lambent Flames were discover'd over the Heads of *Castor* and *Pollux*, which Appearance was succeeded with so great a Calm, as gave the Crew a Notion of their Divinity. In succeeding Times these Fires often seen by the Mariners, were always taken as a good or favourable Omen. When one was seen alone it was reckon'd to forebode some Evil, and was call'd *Helena* (8).

The *Cephalenses* (or Inhabitants of *Cephalonia*) plac'd these two Deities amongst the *Dii Magni*. The Victims offer'd them were white Lambs. The Romans paid them particular Honours for their Assistance in an Engagement with the *Latins*, in which they appeared on their Side, mounted on white Horses, and turn'd the Scale of Victory in their Favour. For this a Temple was erected to them in the *Forum*. Amongst the Romans, *Æscastor* was an Oath peculiar to the Women, but *Ædopol* was us'd indiscriminately by both Sexes.

Castor and *Pollux* were represented as two beautiful Youths, compleatly arm'd, and riding on white Horses, with Stars over their Helmets. These Deities were unknown to the *Egyptians* or *Phœnicians*.

C H A P. XLVI.

Of PERSEUS and BELLEROPHON.

THIS Hero was the Son of *Jupiter* and *Danae*, whose Amour has been already mention'd, and is inimitably describ'd by *Horace* (9). *Acrisius* her Father, on hearing of his Daughter's Disgrace, caus'd her and the Infant to be shut up in a Chest and cast into the Sea, which threw them on the Isle of *Seriphus*, govern'd by King *Polydectes*, whose Brother *Dictys* being a Fishing took them up, and us'd them kindly. When *Perseus*, for so he was call'd, was grown up, *Polydectes*, who was enamour'd of his Mother, finding he would be an Obstacle to their Courtship, contriv'd to send him on an Exploit, he judg'd would be fatal to him; this was to bring him the Head of *Medusa*, one of the *Gorgons*. This Inchantress liv'd near the *Tritonian Lake*, and turned all who beheld her into Stone. *Perseus* in this Expedition was favour'd by the Gods; *Mercury* equip'd him with a Scimiter and the Wings from his Heels;

(8) The first *Helena* carried off by *Thebes*.

(9) *Horat.* Lib. III. Ode XVI.

Pallas lent him a Shield, which reflected Objects like a Mirror; and *Pluto* granted him his Helmet, which gave him the Privilege of being invisible. In this Manner he flew to *Tartessus* in *Spain*, where directed by his Mirror, he cut off *Medusa's* Head, and putting it in a Bag lent him by the *Nymphs*, brought it to *Pallas* (a) From the Blood arose the winged Horse *Pegasus*, and all Sorts of Serpents. After this the *Hero* pass'd into *Mauritania*, where his Interview with *Atlas* has been already spoken of under its proper Article (10).

In his Return to *Greece* (others say, at his first setting out) he visited *Ethiopia*, and mounted on *Pegasus*, deliver'd *Andromeda* Daughter of *Cepheus*, King of that Country, who was exposed to a Sea Monster. After his Death, this Princess, and her Mother *Cassiope*, or *Cassiopeia*, were plac'd amongst the celestial Constellations.

Perseus was not only famous for Arms, but Literature, if it be true that he founded an Academy on Mount *Helicon*. Yet he had the Misfortune inadvertently to commit the Crime of Parricide, for being reconcil'd to his Grandfather *Acrisius*, and playing with him at the *Discus* or *Quoits*, a Game he had invented, his Quoit bruise'd the old King in the Foot, which turn'd to a Mortification, and carried him off. *Perseus* interr'd him, with great Solemnity, at the Gates of *Argos*. *Perseus* himself was buried in the Way between *Argos* and *Mycenæ*, had divine Honours decreed him, and was plac'd amongst the Stars.

Bellerophon the Son of *Glaucus*, King of *Ephyra*, and Grandson of *Sisyphus*, was born at *Corinth*. Happening accidentally to kill his Brother, he fled to *Prætus*, King of *Argos*, who gave him a hospitable Reception; but *Sthenobæa* his Queen, falling enamour'd with the beautiful Stranger, whom no Intreaties could prevail on to injure his Benefactor, accus'd him to her Husband, who unwilling to take violent Measures, sent him into *Lycia*, with Letters to *Jobates*, his Father-in-Law (1), desiring him to punish the Crime. This Prince, at the Receipt of the Order, was celebrating a Festival of nine Days, which prevented *Bellerophon's* Fate. In the mean Time he sent him to subdue the *Solyimi* and *Amazons*, which he perform'd with Success. *Jobates* next employ'd him to destroy the *Chimæra* (2), a very uncommon Monster. *Minerva*, or as others say *Neptune*, compassionating his Innocence expos'd to such repeated Dangers, furnish'd him with the Horse *Pegasus*, by whose Help he

(10) See the Article of *Atlas*.

(1) *King* in his History makes *Jobates* his Son-in-Law,

(2) The *Chimæra* was a Monster with the Forepart like a Lion, the Middle like a Goat, and the Tail like a Serpent.

R 20

came

Ἰεσοθε λεων, οπιθεν δε δρακων, μεσση

δε χιμαيرا. Herod. Theop.
Herod. Theop. v. 223.

came off victorious. *Jobates*, on his Return, convinced of his Truth and Integrity, and charm'd with his Virtues, gave him his Daughter *Philonoe*, and associated him in his Throne. *Sthenobæa* hearing how her Malice was disappointed, put an End to her Life. But like other Princes, *Bellerophon* grew foolish with too much Prosperity, and, by the Assistance of *Pegasus*, resolved to ascend the Skies; *Jupiter*, to check his Presumption, struck him blind in the Flight, and he fell back to the Earth, where he wander'd till his Death in Misery and Contempt. *Pegasus*, however, made a Shift to get into Heaven, where *Jupiter* plac'd him amongst the Constellations.

Let us once more try to give some Explanation of these two Fables. The Subjects of *Cyrus*, who before this Time had been known by the Name of *Cuthæans* and *Elamites*, thenceforward began to be distinguish'd by that of the *Persians* (3) or Horsemen. For it was he who first inur'd them to Equestrian Exercises; and even made it scandalous for one of them to be seen on foot. *Perses*, or *Perseus*, then is a Horseman, one who had learn'd the Art of Horsemanship from the *Phœnicians*, who attended *Cadmus* into *Greece*. The Wings at his Heels, with which he is said to have been supplied by *Mercury*, were the Spurs he wore; by the Assistance of which he made such Speed. The *Pegasus* was no more than a rein'd Steed (4). His Rider, *Bellerophon*, is the Captain of the Archers or Lancemen (5). The *Chimæra*, having the Form of a Lion before, of a Dragon behind, and a Goat between, is but the innocent Representative of three Captains of the *Solymi* (a Colony of the *Phœnicians* in *Pisidia*) whose Names, in the Language of that People, happen'd to signify these three Creatures (6). And the very Place in the Country of the *Argives*, where *Bellerophon* mounted his Horse and set forward, the *Greeks* call'd *Kenthippe* (7). From such trifling Grounds the industrious *Greeks*, according to their Custom, wove this wondrous Tale!

(3) *Persim*, Horsemen.

(4) From *Pega*, a Bridle, and *Sus*, a Horse.

(5) From *Baal*, a Lord or Captain, and *Harowin*, Archer or Lancemen.

(6) *Ary*, a Lion; *Tjeban*, a Dragon; and *Azal* or *Urzik*, a Kid,

(7) From *κεντιπία* to stimulate or spur, and *ἵππος* an Horse. See Bochart's *Hierozoicon*, 1. 2. c. 6. p. 99.

C H A P. XLVII.

Of JASON and the GOLDEN FLEECE.

THIS antient Greek Hero was the Son of *Æson*, King of *Thessaly* and *Alcimedæ*; and by the Father's Side allied to *Æolus*. *Pelias* his Uncle, who was left his Guardian, sought to destroy him; but he was convey'd by his Father's Friends to a Cave, where *Chiron* instructed him in Physick; whence he took the Name of *Jason* (8). Arriving at Years of Maturity, he return'd to his Uncle, who, probably with no favourable Intention to him, first inspir'd him with the Notion of the *Colchian Expedition*, and agreeably flatter'd his Ambition with the View of so tempting a Prize as the *Golden Fleece*.

Atamas, King of *Thebes*, by his first Wife had *Helle* and *Phryxus*. Ino his Second, fell in Love with *Phryxus* her Son-in-Law, but being rejected in her Advances, she took the Opportunity of a great Famine to indulge her Revenge, by persuading her Husband, that the Gods could not be appeased till he sacrificed his Son and Daughter. But as they stood at the Altar, *Nephele* their Mother (9) invisibly carried them off, giving them a *Golden Ram* she had got from *Mercury*, to bear them through the Air. However, in passing the Streights, between *Asia* and *Europe*, *Helle* fell into the Sea, which from thence was call'd the *Hellespont*. *Phryxus* continued his Course to *Colehis*, where *Æta*, King of the Country, entertain'd him hospitably; after which he offer'd up his Ram to *Jupiter* (10), and consecrated the Skin or Hide in the Grove of *Mars*. It was call'd the *Golden Fleece* from its Colour (1), and guarded by Bulls breathing Fire, and a watchful Dragon that never slept, as a Pledge of the utmost Importance.

Jason being determined on the Voyage, built a Vessel at *Iolchos* in *Thessaly*, for the Expedition (2). The Fame of his Design soon drew the bravest and most distinguish'd Youth of *Greece* to become Adventurers with him, though Authors are not agreed as to the Names or Number of the *Argonauts*, for so

(8) Or Healer, his former Name being *Diomedæ*.

(9) *Nephele*, in *Greek* signifies a Cloud.

(10) Who plac'd it amongst the Constellations.

(1) Some make the Fleece of a purple Colour, others white.

(2) *Argos* a famous Shipwright was the Builder, whence she was call'd

they

they were called (3). The first Place which *Jason* touch'd at was the Isle of *Lemnos*, where he continued some Time with *Hippipile* the Queen, who bore him Twins. He next visited *Phineus*, King of *Paphlagonia*, from whom, as he had the Gift of Prophecy, he receiv'd some Informations of Service to him in his Enterprize. After this, safely passing the *Cyanean Rocks* (4), he enter'd the *Euxine*, and landing on the Banks of the *Phasis*, repair'd to the Court of King *Æta*, and demanded the *Golden Fleece*. The Monarch granted his Request provided he could overcome the Difficulties, which lay in his Way (5), and which appear'd not easily surmountable. *Jason* was more obliged to Love than Valour, for his Conquest. *Medea* Daughter to *Æta*, by her Enchantments laid the Dragon asleep, taught him to subdue the Bulls, and so by Night he carried off the Prize, taking with him the Princess, to whose Aid he was chiefly indebted for his Success (6).

Æta enraged at the Trick put upon him, pursued the Fugitives; and it is said, that to elude his Fury, *Medea* tore in Pieces her young Brother *Abfyrtes*, and scatter'd the Limbs in his Way, to stop his Progress (7). After this, *Jason* return'd safely to *Greece*, and soon heard that *Pelias* had destroy'd all his Friends, and made himself Master of the Kingdom. To revenge this Action, *Medea* sails Home before him, and introducing herself to the Daughters of *Pelias*, under the Character of a Priestess of *Diana*, shew'd them several surprizing Instances of her magical Power. She propos'd making their Father young again, and to convince them of the Possibility of it, she cut an old Ram in Pieces, and, seething it in a Cauldron, produced a young Lamb. The Daughters serving *Pelias* in the same Manner kill'd him (8), and fled the Country. *Jason* having Notice of this, arriv'd in *Thessaly*, and took Possession of the King-

(3) Some make the Number Forty-nine, others more. The Principal were *Ancaeus*, *Idmon*, *Orpheus*, *Augias*, *Calais*, *Zetbus*, *Castor*, *Pollux* & *Tiphys* was their Pilot, and *Lynceus* remarkable for his quick Sight, their Look-out in Case of Danger. It is said *Hercules* was with them.

(4) *Cyanean Rocks*, call'd the *Symplegades*; were so call'd because they floated and often crush'd Ships together. The *Argonauts* escap'd this Danger by sending out a Pidgeon, and lying by till they saw her fly through.

(5) Such as killing the brazen-footed Bulls and the Dragon.

(6) *Ovid*, Lib. VII. 159.

(7) Others say that *Æta*, to obstruct their Return, station'd a Fleet at the Mouth of the *Euxine* Seas, and so oblig'd *Jason* to come Home by the West of *Europe*.

(8) Some Authors relate the Story differently, and say that this Experiment was try'd by *Medea* on *Æson*, *Jason's* Father. See *Ovid* in the Place cited,

dom;

dom; but afterwards he generously restor'd it to *Acastus* Son of *Pelias*, who had accompanied him in the *Colchian* Expedition, and with *Medea* went and settled at *Corinth*.

Here *Jason* finding himself censured for cohabiting with a Sorceress, and a Stranger, quitted her and married *Creusa* Daughter to *Creon*, King of the Country. *Medea* seemingly approv'd the Match, but meditated a severe Revenge. She first privately kill'd the two Children she had by him, and then sent the Bride a Present of a Robe and gold Crown ting'd in *Naptha*, which set Fire to her and the whole Palace. The Enchantress then ascending her Car (9) drawn by Dragons, escaped through the Air to *Athens*, where she married King *Ageus*, by whom she had a Son nam'd *Medus*. But attempting to poison *Theseus* his eldest Son, and the Design being revealed, she with her Son *Medus* fled to *Asia*, where he left his Name to *Media* (10).

Jason had several Temples erected to him, particularly one at *Athens*, by *Parmenio*, of polished Marble. The Place where he was chiefly worshipp'd was at *Abdera* in *Thrace*.

If we seek for the real Truth of the *Argonautic* Expedition, we shall find it to be this: The Value of the Royal Treasury at *Colchis* had been greatly cried up; and the Pillage of it was the Thing aim'd at by the *Argonautic* Expedition. The Word *Gaza*, in the *Colchian* Language (the same, according to *Herodotus*, with the *Egyptian*), signifies a *Fleece* as well as a *Treasure*. This gave Occasion to the Circumstance of the *Golden Fleece*. The Word *Sor* is also a *Wall* and a *Bull*; *Nachash*, *Brass* and a *Serpent*. So this *Treasure* being secur'd by a double *Wall* and *Brazen Doors*, they form'd hence the romantic Story of its being a *Golden Fleece* guarded by two *Bulls* and a *Dragon* (1). The Mariner's Compass is suppos'd (2) to have made a Part of this *Treasure* (and if so, this was of itself a Curiosity of infinite Value); whence the Ships of *Phrixus* and *Jason*, which carried it, are said to have been oracular and to have given Responses.

(9) Given her by *Phæbus*, or the Sun.

(10) A Region of *Persia*.

(1) *Bochart* in *Pheleg.* l. 4. c. 31. p. 289.

(2) *Snukely's Stonebenge.*

C H A P. XLVIII.

Of THESEUS and ACHILLES.

WITH these two great Men, we shall close the List of the Demi-Gods or Heroes.

Theseus was Son to *Aegeus*, King of *Athens* and *Aethra*. In his Youth he had an early Passion for Glory, and propos'd *Hercules* for his Model. *Sciron*, a notorious Robber, who infested the Roads between *Megara* and *Corinth*, was by him thrown down a Precipice, as he was accustomed to treat such as fell into his Hands. *Procrustes*, a famous Tyrant of *Attica*, he fastened to a bended Pine, which being loos'd tore him asunder (3).

His first distinguishing Adventure, was the Destruction of the *Cretan Minotaur*. *Minos*, King of that Island, had made War on *Aegeus*, because the *Athenians* had basely kill'd his Son, for carrying away the Prize from them. Being victorious, he impos'd this severe Condition on the vanquish'd, that they should annually send seven of their noblest Youths, chosen by Lot, into *Crete*, to be devour'd by the *Minotaur* (4). The fourth Year of this Tribute, the Choice fell on *Theseus*, Son to *Aegeus*, or as others say, he intreated to be sent himself. However this be, on the Arrival of *Theseus* at the Court of *Minos*, *Ariadne* his Daughter fell deeply in Love with him, and gave him a Clue, by which he got out of the Labyrinth. This done, he sail'd with his fair Deliverer for the Isle of *Naxos*, where he ungratefully left her (5), and where *Bacchus* found her, and took her for his Mistress.

The Return of *Theseus*, through his own Neglect, became fatal to his Father. The good King at his Departure had charg'd him, as he sail'd out with black Sails, to return with the same in case he miscarried, otherwise to change them to White. Impatiently he every Day went to the Top of a Rock

(3) He was a Tyrant of *Attica*, who seiz'd all Strangers, and measur'd them by his Bed; if they were too long for it, he cut them shorter; if too short, he stretch'd them till they died.

(4) *Pasiphae*, Wife to *Minos* King of *Crete*, and Daughter of the Sun, instigated by *Venus*, conceiv'd a brutal Passion for a Bull. To gratify her, *Daedalus* contriv'd an artificial Cow, in which placing her, she had her Desire. The Fruit of this Beastial Amour was the *Minotaur*, who was kept in a Labyrinth made by the same *Daedalus*, and fed with human Flesh.

(5) For this Story see the Article of *Bacchus*.

that overlook'd the Ocean, to see what Ships appear'd in View. At last his Son's Vessel is discover'd, but with the sable Omens he dreaded; so that through Despair he threw himself into the Sea, which still retains his Name (6). The *Athenians* decreed *Aegeus* divine Honours, and sacrificed to him as a Marine Deity, the adopted Son of *Neptune*.

Theseus perform'd after this several considerable Actions; he killed the *Minotaur*; he overcame the *Centaurs*; subdued the *Thebans*, and defeated the *Amazons*. He assisted his Friend *Pirithous*, in his Enterprize to the infernal World, to carry off *Proserpine*; but in this Expedition he fail'd, being imprison'd or fetter'd by *Pluto*, till releas'd by *Hercules*. No doubt was the Story of *Theseus* divested of the Marvellous, it would make a considerable Figure (7).

Theseus had several Wives; his first was *Helena* Daughter of *Tyndarus*, whom he carried off; the second *Hippolita*, Queen of the *Amazons*, given him by *Hercules*; the last was *Phædra*, Sister to *Ariadne*, whose Lewdness sufficiently punish'd him for his Infidelity to her Sister. This Princess felt an incestuous Flame for her Son-in-Law *Hippolitus* (8), a Youth of uncommon Virtue and Chastity. On his repulsing her Solicitations, her Love turn'd to Hatred, and she accus'd him to his Father for an Attempt to ravish her. *Theseus* now grown old and uxorious, too easily gave Ear to the Accusation. The Prince inform'd of his Danger fled in his Chariot; but his Horses being frightened by the *Phocæ*, or Sea Calves, threw him out of his Seat, and his Feet being intangled, he was dragg'd through the Woods and torn in Pieces (9). *Phædra*, tormented with Remorse, laid violent Hands on herself; and soon after, *Theseus* being exil'd from *Athens*, ended an illustrious Life in Obscurity.

To explain the Story of the *Minotaur*: It is said, that *Pasiphaë* fell in Love with a young Nobleman of the Court, nam'd *Taurus*: That *Dædalus* lent his House for the better carrying on of their Intrigue, during a long Illness of *Minos*; and that the Queen in due Time was deliver'd of two Children, one of which resembled *Minos*, the other *Taurus*: whence the *Minotaur*: And the *Athenians* have aggravated the Story, from their extreme Prejudice to *Minos*.

(6) The *Ægean* Sea.

(7) He first wall'd *Athens*, and instituted Laws; together with that Democratic Form of Government which lasted till the Time of *Pisistratus*.

(8) Son of *Hippolita*, Queen of the *Amazons*.

(9) Some say *Æsculapius* restor'd him to Life, and that he came into *Italy*, where he chang'd his Name to *Virbius*, i. e. twice a Man.

But what became of the *Athenian Youth*, the Tax of whom was three Times paid? The *Cretan King* had instituted Funeral Games in Honour of *Androgeos*, wherein those unhappy Slaves were assign'd as the Prize of the Conqueror. The first who bore away all the Prizes was *Taurus*, of an insolent and tyrannical Disposition, and particularly severe to the *Athenians* deliver'd up to him; which contributed not a little to the Fable. These Wretches grew old in Servitude, and were oblig'd to earn their living by the most painful Drudgery under *Taurus*, the Subject of *Minos*; and may therefore with some Propriety be said to have been devour'd by him. But it is certain that they neither fought at those Games, nor were destroy'd by the Cruelty of a Monster which never existed (10).

Of the same Stamp is the Tale of the *Centaur*s. The *Thessalians* pretty early distinguish'd themselves from the rest of *Greece*, who fought only on Foot or in Chariots, by their Application to Horsemanship. To acquire the more Agility in this Exercise, they were wont to fight with Bulls, which they pierc'd with Darts or Javelins; whence they obtain'd the Name of *Centaur*s (1) and *Hippocentaur*s (2). As these Horsemen became formidable by their Depredations, the Equivocation, which appear'd in the Name, made them to be accounted Monsters, compounded of two Natures. The Poets catch'd at this Idea, which gave the Story the Air of the Marvellous: And they who made Oranges to pass for *Golden Apples*, Shepherdesses for *Nymphs*, Shepherds in Disguise for *Satyrs*, and Ships with Sails for winged *Dragons*, wou'd make no Difficulty in calling Horsemen *Centaur*s (3).

Achilles was the Offspring of a Goddess, *Thetis* bore him to *Peleus* (4), and was so fond of him, that she took herself the Charge of his Education. By Day she fed him with *Ambrosia*, and by Night cover'd him with celestial Fire to render him immortal (5). She also dipp'd him in the Waters of *Styx*, by which his whole Body became invulnerable, except that Part of his Heel by which she held him. She afterwards intrusted him to the Care of the Centaur *Chiron* (the Master of so many Heroes) who fed him with Honey and the Marrow of Lions

(10) Abbe Banier's Mythology, Vol. 3. p. 500.

(1) From *Kētō* to prick or lance, and *Taurus*, a Bull.

(2) From *ἵππος* an Horse.

(3) See the Abbe Banier's Mythology, Vol. 3. P. 536.

(4) King of *Thessaly*.

(5) See the Story of *Triptolemus*, under the Article of *Ceres*. Upon *Peleus* discovering this, *Thetis* parted from him.

and wild Boars, to give him that Strength and Force necessary for martial Toil.

When the *Greeks* undertook the Siege of *Troy*, *Chalcas* the Priest of *Apollo*, foretold the City could never be taken, unless *Achilles* was present. *Thetis* his Mother, who knew 'wou'd be his Fate if he went there, had conceal'd him in Female Disguise in the Palace of *Lycomedes*, King of the Isle of *Scyros*. *Ulysses*, who had engag'd to bring him to the Greek Camp, having discover'd the Place of his Retreat, used the following Artifice: Under the Appearance of a Merchant, he is introduced to the Daughters of *Lycomedes*, and while they were studiously intent on viewing his Toys, *Achilles* employ'd himself in examining an Helmet and some other Armour, which the cunning Politician had purposely thrown in his Way. Thus was *Achilles* prevail'd on to go to *Troy*, after *Thetis* had furnish'd him with a Suit of impenetrable Armour made by *Vulcan* (6). His Actions before *Troy*, as well as his Character, are so finely describ'd by *Homer*, that it would be doing them Injustice to repeat them here. It is sufficient to say he could not escape his Fate, being treacherously kill'd by *Paris* (7), who with an Arrow wounded him in the only Part that was vulnerable. The *Greeks* after the Capture of *Troy*, endeavour'd to appease his Manes, by sacrificing *Polyxena*. The Oracle at *Dodona* decreed him divine Honours, and order'd annual Victims to be offer'd at his Tomb. In pursuance of this the *Thessalians* brought thither yearly two Bulls, one Black, the other White, crown'd with Wreaths of Flowers, and Water from the River *Specchius*.

C H A P. XLIX.

Of CADMUS, EUROPA, AMPHION, and ARION.

AGENOR, King of *Phœnicia*, by the Nymph *Melia*, had a Daughter call'd *Europa*, one of the most beautiful Princesses of her Age. She could hardly then be supposed to escape the Notice of *Jupiter*, whose Gallantries extended to all Parts of the World. To seduce her, he assum'd the Form of a

(6) The Description of his Shield in *Homer* is one of that Poet's Master-Pieces.

(7) The Case was thus; *Achilles* enamour'd with *Polyxena*, desir'd her of *Priam*, who consented to the Match. The Nuptials were to be solemniz'd in the Temple of *Apollo*, where *Paris* had privately conceal'd himself, and took the Opportunity to kill *Achilles*.

white Bull, and appear'd in the Meadows, where she was walking with her Attendants. Pleas'd with the Beauty and Gentleness of the Animal, she ventur'd on his Back, and immediately the God triumphant, bore her off to *Crete* (8), where laying aside his Disguise, he made the Bull a Constellation in the *Zodiac*, and to honour his new Mistress gave her Name to the fourth Part of the World.

In the mean Time *Agenor*, disconsolate for his Daughter's Loss, sent his Sons *Cadmus* and *Thasus* with different Fleets in Search of her (9). *Thasus* settled in an Island of the *Aegean* Sea, to which he gave his Name (10). *Cadmus* enquiring of the *Delphic* Oracle for a Settlement, was answer'd, That he should follow the Direction of a Cow, and build a City where she laid down. Arriving amongst the *Phocenses*, here one of *Pelagon's* Cows met him, and conducted him through *Boeotia*, to the Place where *Thebes* was afterwards built. As he was about to sacrifice his Guide to *Pallas*, he sent two of his Company to the Fountain *Dirce* for Water, who were kill'd by a Dragon. *Cadmus* soon reveng'd their Death by slaying the Monster; but sowing his Teeth, according to *Pallas's* Advice, there sprung up a Number of Men arm'd, who assaulted him to revenge their Father's Death. It seems the Goddess of Wisdom had only a Mind to frighten him; for on his casting a Stone amongst them, these Upstart Warriors turn'd their Weapons on each other with such Animosity, that only five surviv'd the Combat, who prov'd very useful to *Cadmus* in founding his new City. After this, to recompense his Toils, the Gods gave *Cadmus*, *Harmonia*, or *Hermione*, the Daughter of *Mars* and *Venus*, and honour'd his Nuptials with peculiar Presents and Marks of Favour. But their Posterity proving unfortunate, they quitted *Thebes* to *Pentheus*, and went to govern the *Ecdelenses*, where in an advanc'd Age, they were turn'd to Serpents (1), or as others say, sent to the *Elysian Fields* in a Chariot drawn by Serpents. The *Sidonians* decreed divine Honours to *Europa*, and coin'd Money in Memory of her, with the Figure of a Woman crossing the Sea on a Bull.

The *Greeks* were indebted to *Cadmus* for the Invention of *Brass*, and the first Use of Arms. In the *Phœnician* Tongue, the two Words, which the *Greeks* translated *Serpent's Teeth*, sig-

(8) *Ovid*, Lib. II. 835.

(9) With an Injunction not to return without her under Pain of Banishment.

(10) It was before call'd *Plata*.

(1) *Ovid*, Lib. IV. 562.

nified as well *Spears of Brass* (2). The Ambiguity of another Word help'd on the Fable (3), which from the Difference of Pronunciation signified either the Number *Five*, or *One ready for Action*: And so the same Sentence which, with the *Phœnicians*, intended only that he commanded a disciplin'd Body of Men arm'd with *Spears of Brass*, was render'd by these Miracle-Mongers, *He made an Army of five Men out of the Teeth of a Serpent* (4). *Cadmus* being an *Hivite*, a Name of near Affinity with that of a Serpent, gave further Occasion to that Part of it, which says that his Men sprung from a Serpent, and that himself and his Wife were chang'd into this Animal. Thus industrious were the *Greeks* to involve the most simple Facts in the most mysterious Confusion.

The *Phœnicians* with *Cadmus*, expell'd their Country by *Josbua*, first introduc'd amongst the *Greeks* the Practice of consecrating Statues to the Gods; and the Use of Letters; thence call'd *Phœnician* or *Cadmean* Letters. For the *Greek* Characters are manifestly taken from the *Samaritan* or *Phœnician* Alphabet. *Cadmus* and *Og*, or *Ogyges*, are the same: Whence any Thing very ancient was term'd *Ogygian* by the *Thebans*. The *Gophyræi*, settled at *Athens*, were *Phœnicians* that came with him, and preserv'd the Memory of him by the Name of *Ogyges*; as from his Name *Cadmus*, or *Cadem* (5), was their famous Place of Learning, and thence every other, nam'd *Academia* (6).

Amphion, the Son of *Jupiter* and *Antiope*, was instructed in the Lyre by *Mercury*, and became so great a Proficient, that he is reported to have rais'd the Walls of *Thebes* by the Power of his Harmony. He married *Niobe*, whose Insult to *Diana* occasion'd the Loss of their Children. The unhappy Father, in Despair, attempted to destroy the Temple of *Apollo*, but was punish'd with the Loss of his Sight and Skill, and thrown into the infernal Regions.

Arion was a Native of *Methymna*, and both a skilful Musician and a good *Dithyrambic* Poet. He liv'd in the Time of *Periander*, King of *Corinth*. After passing some Time in *Italy* and *Sicily*, and acquiring an easy Fortune by his Profession, he sail'd from *Tarentum* in a *Corinthian* Vessel homeward-bound. When they were got to Sea, the avaricious Crew agreed to throw *Arion* over-board, in order to share his Money. Having in vain us'd all his Eloquence to soften them, he play'd a farewell Air (call'd *Lex Orthia*) and crown'd with a Garland, with his

(2) *Sbeni Nachasb*.

(3) *Chemesh*.

(4) *Bochart de Colonis Phœnicum*, cap. 19.

(5) Signifying the East. He was so call'd because he came thence.

(6) *Stillingfleet's Origines sacrae*.

Harp in his Hand, plung'd into the Sea, where a Dolphin, charm'd with his Melody, receiv'd him and bore him safe to *Tænarus*, near *Corinth*. Having inform'd *Periander* of his Story, the King was incredulous, till the Ship arriv'd, when the Mariners being seiz'd and confronted with *Arion*, own'd the Fact, and suffer'd the Punishment due to their Perfidy. For this Action the Dolphin was made a Constellation.

CHAP. L.

Of ÆOLUS and BOREAS.

IN the Multiplication of fabulous Deities, the Antients not only assigned each Element, and Part of Nature its tutelar God, but even idoliz'd the Passions. No Wonder then if we see a God or Chief of the Winds too, controuling all the rest, This Province was naturally assign'd to that which was the most violent and uncontrolable itself. For this imaginary Deity they borrow'd a Name from the *Phœnicians*, and call'd him *Æolus* (7) the Son of *Jupiter*, by *Acassa* or *Sigesia* the Daughter of *Hippotus*. He reign'd in the *Liparian* Isles near *Sicily*, from whence perhaps the Fable took its Original (8); but his Residence was at *Strongyle*, now call'd *Strömbole* (9). Here he held these unruly Powers enchain'd in a vast Cave, to prevent their committing the like Devastation they had been guilty of before they were put under his Direction (10).

According to some Authors, the *Æolian* or *Liparian* Isles were uninhabited, till *Liparus* the Son of *Ausonius* settled a Colony here, and gave one of them his Name. *Æolus* the Son of *Hippotus*, who married his Daughter, peopled the rest, and succeeded him in the Throne. He rul'd his Subjects with Equity and Mildness, was a hospitable good Prince, and being skill'd in Astronomy, by Means of the Reflux of the Tides, which is remarkable near those Islands, as well as by observing the Nature of the *Volcanos* with which they abound, he was

(7) From *Aol* for *Ael*, a Storm, Whirlwind or Tempest.

(8) These Islands being greatly subject to Winds and Storms.

(9) Famous for its *Volcano*, though some place his Residence at *Reggio* in *Calabria*.

(10) They had disjoin'd *Italy* from *Sicily*, and by disuniting *Europe* from *Africa*, open'd a Passage for the Ocean to form the *Mediterranean* Sea,

able to foretell the Winds that should blow from such a Quarter (1).

We are indebted to *Virgil* for a fine poetical Description of this God, when *Juno* visits his Cave to desire his Assistance to destroy *Aeneas* in his Voyage to *Italy*.

Boreas was of uncertain Parentage; but his usual Residence was in *Thrace* (2). When *Xerxes*, King of *Persia*, cross'd the *Hellepont* with his numerous *Armada*, to invade *Greece*, the *Athenians* invoc'd his Assistance, and he scatter'd and destroy'd the greatest Part of their Fleet. This Deity, notwithstanding his Rage, was not inflexible to Love. He debauch'd *Chloris* the Daughter of *Arcturus*, by whom he had *Hyrpace*, and carried her to Mount *Niphates*, (call'd the Bed of *Boreas*) but since known by the Name of *Caucasus*: But his Favourite Mistress was *Orithya* the Daughter of *Eriabeus*, King of *Athens*. By this Princess he had two Sons, *Zetes* and *Calais*, who attended *Jason* in the *Colchic Expedition*, delivered *Phineus* from the *Harpies* (3); and were afterwards kill'd by *Hercules*: As also four Daughters, *Upis*, *Laxo*, *Hecarge*, and *Cleopatra*. Perhaps the North Wind, or *Boreas* alone, was deify'd, because, of the regular Winds, it is the most tempestuous and raging that blows.

CHAP. LI.

Of MOMUS and MORPHEUS.

MOMUS was the God of Pleasantry and Wit, or rather the Jester of the celestial Assembly; for like other great Monarchs, it was but reasonable that *Jupiter* should have his Fool. We have an Instance of his sarcastic Humor in the Contest between *Neptune*, *Minerva* and *Vulcan*, for Skill. The First had made a *Bull*; the Second a *House*; and the Third a *Man*; *Momus* found fault with them all: He dislike'd the *Bull*, because his Horns were not plac'd before his Eyes, that he might give a surer Blow; he condemn'd *Minerva's House*, because it was immovable, and so could not be taken away if plac'd in a bad Neigh-

(1) It is said that before a southerly Wind blows, *Lipara* is cover'd with a thick Cloud, but when it changes to North the Volcano emits clear Flames, with a remarkable Noise.

(2) Probably because this Country is much subject to cold Northerly Winds.

(3) Some say out of *Emy* for their Swiftnes; others, because their Father had by a Tempest destroy'd the Isle of *Cos*.

bourhood. With regard to *Vulcan's* Man, he said he ought to have made a Window in his Breast. *Hesiod* makes *Momus* (4) the Son of *Somnus* and *Nox*.

Morpheus (5) was the God of Dreams, and the Son of *Somnus*, whom *Ovid* calls the most placid of all the Deities. Mr. *Addison* observes that he is still represented by the ancient Statuaries under the Figure of a Boy asleep, with a Bundle of Poppy in his Hand: And black Marble, from the Relation which it bears to Night, has with great Propriety been made Use of.

C H A P. LII.

Of ORION.

THE Original, or Birth of *Orion*, borders a little on the Marvellous. *Hyracus*, a Citizen of *Tanagra*, in *Beotia*, was so hospitable to Strangers, that *Jupiter*, *Neptune*, and *Mercury*, were resolved, under the Character of benighted Travelers, to know the Truth. Their Entertainment was so agreeable, that discovering their Quality, they offer'd the old Man whatever he should ask; his Request was a Son (6). The Gods to gratify his Wish call'd for an Ox Hide, in which having deposited their Urine, they bid him keep it under Ground for ten Months, at the Expiration of which Time, he found it produc'd a Boy, who was at first call'd *Urion*, to express his Origin; but after, for Decency's sake, his nam'd was chang'd to *Orion*.

He was a remarkable Hunter, and kept a fleet Pack of Hounds. *Neptune* gave him the Power of walking on the Surface of the Waters, with the same Speed that *Iphiclus* did (7) over the Ears of Corn. This Faculty seem'd needless, if it be true that *Orion* was so tall, that the deepest Seas could not cover his Shoulders. As a Proof of this, he cross'd from the Continent of *Greece* to the Isle of *Chios*, where attempting to vitiate *Ærope* the Wife of King *Oenopion*, that Monarch depriv'd him of his Eye-Sight (8). From *Chios* he proceeded and found his Way to *Lesbos*, where *Vulcan* receiv'd him kindly, and gave him a Guide to the Palace of the Sun, who restor'd him to Sight. He then

(4) From *Μῶμος*, cavilling or finding Fault.

(5) From *Μῶφης*, a Form or Vision.

(6) His Wife having left him childless, whom on her Death-Bed he promis'd never to marry again.

(7) Brother to *Hercules*. See the Article of that God.

(8) His Pursuit of the *Pleiades* has been mentioned under the Article of *Atlas*.

made War on *Oenopion*, who conceal'd him under Ground to escape his Vengeance; so that frustrated of his Design he went to *Crete*, where he pursued his Favourite Exercise of Hunting. But having by some Means offended *Diana* (9), that Goddess put him to Death (10); but afterwards relenting, prevail'd on *Jupiter* to raise him to the Skies, where he forms a Constellation (1) remarkable for predicting Rain and tempestuous Weather.

CHAP. LIII.

Of the Marine Deities, OCEANUS, NEREUS, TRITON, INO, PALEMON, and GLAUCUS.

AS the antient *Theogony* took Care to people the Heavens and Air with Deities, so the Sea naturally came in for its Share, nor was it just to leave the extended Realms of Water without Protection and Guardianship. *Neptune*, though Monarch of the Deeps, could not be present every where, and it was proper to assign him Deputies, who might relieve him of some Part of the Weight of Government.

Nereus, Son to *Oceanus*, settled himself in the *Ægean* Sea, and was regarded as a Prophet. He had the Faculty of assuming what Form he pleas'd. By his Wife *Doris* he had fifty Nymphs, call'd *Nereids* (2), who constantly attended on *Neptune*, and when he went abroad surrounded his Chariot.

Triton was the Son of *Neptune* and *Amphitrite* (3), and was his Father's Herald. He sometimes delighted in Mischiefs, for he carried off the Cattle from the *Tanagrian* Fields, and destroy'd the small coasting Vessels; so that to appease his Resentment, those People offer'd him Libations of new Wine. Of this he drank so freely that he fell asleep, and tumbling from an Eminence, one of the Natives cut off his Head. He left a Daughter call'd *Tristia*, by whom *Mars* had a Son nam'd *Menalippus*.

This God is represented of a human Form, from the Waist upwards, with blue Eyes, a large Mouth, and Hair matted like wild Parsley. His Shoulders were covered with a Purple Skin, variegated with small Scales, his Feet resembling the fore

(9) Either for attempting her Chastity, or for boasting his superior Skill in the Chase; others say, for endeavouring to debauch *Opis*, one of her Nymphs.

(10) Either by her Arrows, or as others say, raising a Scorpion, which gave him a mortal Wound.

(1) *Virgil* calls it *Nimfosus Orion*, on account of the Showers which attend his Rising. *Æneid* l. 535. Lib. IV. 52.

(2) By which are meant the Rivers which empty themselves in the Ocean.

(3) Some say of *Neptune* and *Caleno*, others of *Nereus* or *Oceanus*.

Feet of a Horse, and his lower Parts turn'd like a Dolphin with a forked Tail. Sometimes he is drawn in a Car with Horses of a Sky Colour. His Trumpet is a large Conch, or Sea Shell. *Ovid* (4), has given two very beautiful Descriptions of him. There were indeed many *Tritons*, who compos'd the numerous Equipage of *Neptune*, and were reckon'd as Deities propitious to Navigation.

Ino was the Daughter of *Cadmus* and *Harmonia*, and married to *Athamas* King of *Thebes*. This Prince having the Misfortune to loose his Senses, kill'd his Son *Learchus* in one of his mad Fits, upon which his Queen to save *Melicertes*, her remaining Boy, leap'd with him from the Rock *Molyris* into the Sea. *Neptune* receiv'd them with open Arms, and gave them a Place amongst the marine Gods, only changing their Names, *Ino* being call'd *Leucothea*, and *Melicertes*, *Palæman* (5); for this we are indebted to the fertile Invention of the Greeks, *Melicertes* being no other than the *Melcarthus* or *Hercules* of *Tyre*, who, from having being drown'd in it, was call'd a God of the Sea, and from his many Voyages, the Guardian of Harbours.

Glaucus was a Fisherman, whose Deification happened in a comical Manner. His Parentage and Country (6) are variously reported; but he was an excellent Swimmer, and a skilful Fisherman. Having one Day taken a large Draught in his Nets, he observed with Surprise, that the Fishes on tasting a certain Herb jump'd into the Sea again. Upon trying the Experiment upon himself, he follow'd them, and became a Sea God. Some ascribe to *Glaucus* the Gift of Prophecy. *Ovid* has not forgot his Transformation amongst his *Metamorphoses* (7). *Virgil* has given an elegant List of the Sea Deities in his fifth *Æneid* (8).

CH A P. LIV.

Of PROTEUS and PHORCYS, with the GRÆÆ and GORGONS, SCYLLA and CHARYBDIS.

PROTEUS the Son of *Neptune*, by the Nymph *Phænice*, was by his Father appointed Keeper of the *Phocæ*, or Sea Calves. His Residence was at *Alexandria*, in *Egypt*, from whence

(4) *Ovid Met. Lib. I.*

(5) The Romans called him *Portunus*; and painted him with a Key in his Hand, to denote him the guardian of Harbours. To *Ino* they gave the Name of *Matuta*, being reputed the Goddess that ushers in the Morning.

(6) Some make him the Son of *Mercury*, others of *Neptune*, others of *Anthadon*; on account of his Skill in Swimming he was call'd *Pontius*.

(7) *Ovid, Lib. XIII. 899.*

(8) *Æneid, Lib. V. 822.*

in a Journey he made to *Pblegra* (9), he married the Nymph *Torone*, who bore him *Imolus* and *Telegonus*, both kill'd by *Hercules* for their Cruelty to Strangers. Their Father *Proteus*, who left them on account of their inhospitable Temper, it is said, was not much concern'd at their Death. By *Torone* he had also three Daughters, *Cabera*, *Retia*, and *Idothea*. *Proteus* had the Art of assuming all Forms (10); as also the Gift of Prophecy or Divination; *Orpheus* calls him the *Universal Principle of Nature*.

Historians make *Proteus* King of *Carpathus* (1); who, on account of his great Character for Wisdom, and Equity, was chosen King of *Egypt*, and deify'd after his Death. According to *Herodotus*, *Paris* and *Helena* in their Flight from *Sparta*, were receiv'd at his Court, where *Helen* continued all the Time of the *Trojan* Siege, after which he restor'd her honourably to *Menelaus*.

Proteus is usually represented in a Chariot drawn by Horses, in the Form of *Tritons*.

His half Brother *Phorcys* or *Phorcus*, was the Son of *Neptune*, by the Nymph *Thetis* (2). He marry'd his Sister *Ceto*, by whom he had the *Phorcydes* and *Gorgons*, *Thoosa* (3) and *Scylla*. He was vanquish'd by *Atlas*, who threw him into the Sea, where his Father rais'd him to the Rank of a Sea God.

The *Gorgons* were in all four Sisters, of whom *Medusa* was the Chief. They had Hair like Snakes, Tusks like wild Boars, brazen Hands and Golden Wings. On the Death of their Sister, they pursued *Perseus*, who sav'd himself by putting on the Helmet lent him by *Pluto*, and which render'd him invisible.

The *Graec* were their Sisters, and are represented as three old Women, who liv'd in *Scythia*, and had but one Eye and Tooth in common amongst them, which they used as they had Occasion, and afterwards laid it up in a Coffin. For the Preservation of this valuable Legend we are indebted to *Palæphatus*.

Scylla (4), another Daughter of *Phorcys*, by her Familiarity with *Glaucus*, excited the Jealousy of *Circe*, Daughter of the Sun, who by magick Spells, or Poison, so infected the Foun-

(9) A Town in *Campania*.

(10) See *Ovid*, Lib. VIII. 730.

(1) An Island in the *Ægean* Sea, between *Rhodes* and *Crete*, now call'd *Scarpanto*.

(2) Others call him the Son of *Pontus* and *Terra*.

(3) By whom *Neptune* had the Cyclops *Polypheumus*.

(4) Some make her the Daughter of *Phoronis* and *Hecate*, and say that her Misfortune was owing to the Jealousy of *Amphitrite*, for her cohabiting with *Neptune*.

tain in which she bathed, that she became a Monster (5), upon which, through Despair, at the Loss of her Beauty, she threw herself into the Sea, and was changed into a Rock (6), which became infamous for the Multitude of Shipwrecks it occasion'd. Those who would see a beautiful Description of *Scylla* will find it in *Virgil* (7).

Care must be taken not to confound this *Scylla* with another of the same Name, and Daughter of *Nisus*, King of *Megara*. *Minos* had besieg'd this Monarch in his Capital, but the Oracle had pronounced *Nisus* invincible, while he preserv'd a Purple Lock of Hair which grew on his Head. *Scylla*, who was secretly in Love with *Minos*, betray'd both her Father and Country into his Hands, by cutting off the Lock; but the Conqueror detesting her Treachery, banish'd her his Sight. Unable to bear the Treatment she so justly merited, she cast herself into the Sea, and was chang'd into a Lark (8). Her Father transform'd into an Hawk still pursues her for her Ingratitude and Perfidy.

Charybdis was a female Robber, who it is said stole *Hercules's* Oxen, and was by *Jupiter*, on that Account, changed into a Whirlpool (9), which is very dangerous to Sailors, and lying opposite to the Rock *Scylla*, occasion'd the Proverb of running into one Danger to avoid another (10).

CH A P. LV.

Of PAN and FAUNUS. Of the NYMPHS and the Goddesses, FERONIA and PALES.

IT is now Time to revisit the Earth again, and see the numerous Train of the inferior Deities, appropriated to the Forests, Woods, and those Recesses of Nature whose Prof-

(5) Authors disagree as to her Form, some say she retain'd her Beauty from the Neck downwards, but had six Dogs Heads; others maintain, that her upper Parts continued entire, but that she had below, the Body of a Wolf, and the Tail of a Serpent.

(6) It lies between *Sicily* and *Italy*, and the Noise of the Waves beating on it, gave Rise to the Fable of the Barking of Dogs and Howling of Wolves, ascrib'd to the Monster.

(7) *Virgil* makes her chang'd to a Rock, which confounds her with the other *Scylla*. *Æneid* Lib. III, 424.

(8) *Ovid*, Lib. VIII. 142.

(9) An Eddy, or Whirlpool, on the Coast of *Sicily*, as you enter the Fare of *Messina*. See *Virgil*, *Æneid* III. 420.

(10) *Incidit in Scyllam qui vult vitare Charybdim*.

pect fills the Imagination with a Kind of religious Awe or Dread.

Pan the principal of these, is said to be the Son of *Mercury* and *Penelope* (1) the Wife of *Ulysses*, whom, while she kept her Father's Flocks on Mount *Taygetus*, he deflower'd in the Form of a White Goat. As soon as born, his Father carried him in a Goat Skin to Heaven, where he charm'd all the Gods with his Pipe; so that they associated him with *Mercury* in the Post of their Messenger. After this he was educated on Mount *Mænalus*, in *Arcadia*, by *Sinoe* and the other Nymphs, who attracted by his Music, followed him as their Conductor.

Pan, though devoted to the Pleasures of a rural Life, distinguished himself by his Valour. In the Giants War he entangled *Typhon* in his Nets, as we have already observed; he attended *Bacchus* in his Indian Expedition with a Body of *Satyrs*, who did good Service. When the *Gauls* invaded *Greece*, and were about to pillage the Temple of *Delphos*, he struck them with such a sudden Consternation by Night, that they fled without any Body to pursue them (2). He also aided the *Athenians* in a Sea Fight gain'd by *Miltiades* over the *Persian Fleet*, for which they dedicated a Grotto to his Honour under the Citadel.

This Deity was of a very amorous Constitution. In a Contest with *Cupid*, being overcome, that little God punished him with a Passion for the Nymph *Syrinx*, who treated him with Disdain. But being closely pursued by him, and stopped in her Flight by the River *Ladon*, she invoked the *Naiades*, who chang'd her into a Tuft of Reeds, which the disappointed Lover grasp'd in his Arms. Contemplating a Transformation so unfavourable to his Desires, he observ'd the Reeds tremble with the Wind, and emit a murmuring Sound. Improving this Hint, he cut some of them, and formed the Pipe for which he became so famous. His other Amours were more successful. He charm'd *Luna*, or the Moon, in the Shape of a beautiful Ram. In the Disguise of a Shepherd, he became Servant to the Father of *Dryope* (3) in order to gain Access to his Mistress. By the Nymph *Echo* (4) he had a Daughter call'd *Irynge*, a famous Sorceress, who supply'd *Medea* with her Philtrum; but *Pan* afterwards slighting her, she retir'd to the Recesses of the Hills,

(1) Some say of *Penelope* and all her Lovers, whence he was call'd *Pan*.

(2) Hence the Expression of a Pannick, for a sudden Fear and Terror.

(3) *Dryope* rejected his Suit; but was afterwards chang'd into the *Lotos Tree*. See *Ovid Met. Lib. IX. 325*.

(4) Some say that *Echo* fell in Love with *Narcissus*, and was slighted by him,

where she pin'd with Grief, till she dwindled to a Shadow, and had nothing left but a Voice (5); others ascribe the Change of *Echo* to another Cause.

Pan was properly the God of Shepherds and Hunters, and as he was a Mountain Deity, the Flocks and Herds were under his immediate Protection and Care. He was likewise honour'd by the Fishermen, especially those who inhabited the Promontaries wash'd by the Sea.

He was chiefly esteem'd in *Arcadia*, his Native Country, where the Shepherds offer'd him Milk and Honey in wooden Bowls. If successful in Hunting, they allotted him Part of the Spoil; but if otherwise, they whipp'd his Image heartily. At *Molpeus*, a Town near the City *Lycosura*, he had a Temple by the Title of *Nomius*, because he perfected the Harmony of his Pipe on the *Nomian* Mountains.

The *Romans* adopted him amongst their Deities by the Names of *Lupercus* and *Lycaus*. His Festivals call'd *Lupercalia*, and celebrated in *February*, were instituted by *Evander*, who being exil'd *Arcadia*, fled for Refuge to *Faunus* King of the *Latins*, and was by him allow'd to settle near Mount *Palatine* (6). *Romulus* made some Addition to these Ceremonies, in which the *Luperci*, or Priests of *Pan*, ran naked through the City, striking those they met with Things made of Goat Skins, particularly the Women, who fancy'd that it helped their easy Conception, or speedy Delivery.

Pan is represented with a smiling ruddy Face, and thick Beard covering his Breasts, two Horns on his Head, a Star on his Breast, with the Nose, Feet, and Tail of a Goat. He is cloath'd in a spotted Skin, having a Shepherd's Crook in one Hand, and his Pipe of unequal Reeds in the other, and is crown'd with Pine, that Tree being consecrated to his Service.

Pan, however, said to be the Offspring of *Penelope*, was indeed one of the most ancient, being of the first Eight of the *Egyptian* Gods; and was look'd upon as the Symbol of *Nature*. His Horns, say the Mythologists, represent the Rays of the Sun; and the Vivacity and Ruddiness of his Complexion, the Brightness of the Heavens; the Star on his Breast, the Firmament; and his Feet and Legs overgrown with Hair, denote the inferior Part of the World, the Earth, the Trees and Plants (7).

Faunus was the Son of *Picus*, King of the *Latins*, who was

(5) It is reported, that *Juno* punish'd *Echo* in this Manner for her Loquacity, because when *Jupiter* was engag'd in any new Amour, he sent this Nymph to amuse his jealous Spouse with her Chat.

(6) Where he had a Temple built afterwards.

(7) Abbe *Banier's* Mythology, Vol. I. p. 540.

cotemporary

cotemporary with *Orpheus*. He reign'd in *Italy* at the Time that *Pandion* rul'd *Athens*, and introduced both Religion and Husbandry into *Latium*. He deify'd his Father, and his Wife *Fauna* or *Fatua* (8). He had the Gift of Prophecy. His Son *Stercutius* was also honoured on account of his shewing how to improve Land by dunging or manuring it. The *Faunalia* were kept in *December* with Feasting and much Mirth, and the Victims offered were Goats.

The *Fauni*, or Children of *Faunus*, were visionary Beings much like the Satyrs, and were usually crown'd with Pine. Both *Faunus* and they were Deities only regarded in *Italy*, and wholly unknown to the *Greeks*.

The *Fauni* were the Husbandmen, the Satyrs the Vine-dressers, and the *Sylvani* those who cut Wood in the Forests, who, as was usual in those early Times, being dress'd in the Skins of Beasts, gave Rise to those fabulous Deities.

The Terrestrial Nymphs were divided into several Classes. The Heathen Theology took Care that no Part of Nature should remain uninformed or unprotected. The *Oreades*, or *Oresteades*, presided over the Mountains (9). Of these, *Diana* had a Thousand ready to attend her at her Pleasure. It is said, they first reclaim'd Men from eating or devouring each other, and taught the Use of vegetable Food. *Melissa*, one of these, was the Inventress of Honey (10). The *Napeæ* were the tutelar Guardians of Vallies and flowry Meads. The *Dryades* inhabited the Forests and Woods, residing in their particular Trees, with which they were thought to be coeval, as several Instances prove (11). The Oak was generally their Choice, either from its Strength or Duration. Some were call'd *Hamadryades*, whose Existence was inseparably united to that of the Tree they animated. The *Naiades* were the Nymphs of the Brooks and Rivers; the *Limniades* frequented the Lakes; and the *Ephydriades* delighted in Springs and Fountains. Thus all the Face of Nature became enliven'd by the Force of Imagination, and the Poets did not fail to improve so ample a Field for Description. The Mythologists destroy all this fine Landscape, by making

(8) Some add she was his Sister, and a Priestess. He whipped her to Death with Myrtle Rods for being drunk, and then made her a Goddess; for which Reason no Myrtle was us'd in her Temples; the Vessels were cover'd, and the Wine offer'd was call'd Milk.

(9) Some make them five only, and call them the Daughters of *Hecateus*; but *Homer* styles them the Offspring of *Jupiter*.

(10) Whence the Bees are call'd *Melissæ*.

(11) *Arcas* preserving a decay'd Oak, by watering the Roots, was rewarded by marrying the Nymph who resided in it.

the Nymphs only signify the universal Moisture which is diffus'd through all Nature.

There were also celestial Nymphs of a higher Rank, who attended the *Dii Majores*. *Jupiter* boasts of his in *Ovid* (12). The Muses were the Nymphs or Attendants of *Apollo*, as the *Bassarides*, or *Mænades*, belong'd to *Bacchus*. *Juno* had fourteen who waited on her (13) Person; and *Neptune* had no less than fifty *Nereides* at his Beck, on which Account he was call'd *Nymphagater*, or the Captain of the *Nymphs* (14).

The usual Sacrifices to these Deities were Goats; but more commonly *Milk*, *Oil*, *Honey* and *Wine*. The Nymphs were always represented as young and beautiful Virgins, and dress'd in such Manner as was suitable to the Character ascrib'd to them.

To the Train of *Pan* we may join two rural Goddesses; of whom the first is *Feronia*, or the Goddess of Woods and Orchards (15). The *Lacedemonians* first introduced her Worship into *Italy* under *Evander*, and built her a Temple in a Grove near Mount *Soracte*. This Edifice being set on Fire, and extinguished, the Neighbours resolv'd to remove her Statue, when the Grove became green again of a sudden (16). *Strabo* tells us, that her Priests or Votaries could walk barefoot over burning Coals unhurt. Slaves received the Cap of Liberty in her Temple, on which account they regarded her as their Patroness.

Pales was the protecting Deity of Shepherds and Pasturage. Her Festival was observed by the Country People in *May*, in the open Fields, and the Offerings were *Milk*, and *Cakes of Millet*, in order to engage her to defend their Flocks from wild Beasts, and infectious Diseases. These Feasts were call'd *Palilia*. Some make *Pales* the same with *Vesta* or *Cybele*. This Goddess is represented as an old Woman.

Both these Deities were peculiar to the *Romans*, and wholly unknown in *Greece*.

(12) *Ovid* *Metam.* Lib. I.

(13) *Virgil*, *Aeneid* I. 75.

(14) See *Hesiod* and *Pindar*.

(15) From *Fero*, to bear or produce.

(16) This Miracle is ascrib'd to other Deities.

C H A P. LVI.

Of PRIAPUS and TERMINUS.

PRIPAPUS was, as the Generality of Authors agree, the Son of *Bacchus* and *Venus* (1). This Goddess meeting him in his Return from his *India* Expedition, their amorous Congress produc'd this Child, who was born at *Lampsacus* (2), but so deformed, that his Mother, asham'd of him, abandon'd him (3). Being grown up, the Inhabitants of that Place banish'd him their Territory, on Account of his Vices; but being visited with an epidemical Disease, upon consulting the Oracle of *Dodona*, he was recall'd (4). And Temples were erected to him as the tutelar Deity of Vineyards and Gardens, to defend them from Thieves and Birds destructive to the Fruit.

Priapus had several Names. He was call'd *Avistupor* for the Reason just mention'd. The Title of *Hellepontiacus* was given him, because *Lampsacus* was seated on that Streight or Arm of the Sea. It is uncertain how he came by the Epithet of *Bonus Deus* ascrib'd to him by *Phurnutius*. Those of *Phallus* and *Fascinum* were assign'd him on a very obscene Account, and indeed his whole Figure convey'd such an Idea of Uglinefs and Lewdness, that the Poets generally treat him with great Contempt (5). The Sacrifice offer'd him was the *Ass*, either because of the natural Uncomeliness of that Animal, and its strong Propensity to Veneriness, or because as some say, *Priapus* attempting the Chastity of *Vesta* when asleep, she was awaken'd by the Braying of old *Silenus* his *Ass*, and so escaped the Injury design'd her.

This Deity is usually represented naked and obscene, with a stern Countenance, matted Hair, and carrying a wooden Sword (6), or Sickle in his Hand. His Body ended in a shapeless Trunk or Block of Timber.

Some of the *Mythologists* make his Birth allude to that radical Moisture, which supports all vegetable Productions, and which is produced by *Bacchus* and *Venus*, that is, the Solar Heat, and

(1) Some make him the Son of *Bacchus* and *Nais*; others say *Chione* was his Mother.

(2) A City of *Myfia* at the Mouth of the *Hellepont*.

(3) Some say that *Juno* being call'd to assist at the Labour, out of Hatred to *Bacchus* the Son of her Rival *Semele*, spoilt the Infant in the Birth.

(4) Others say, that the Women of *Lampsacus* prevail'd on their Husbands to recall him.

(5) *Horat.* Satyr VIII.

(6) *Virgil*, Georg. IV.

the Water, or liquid Matter, whence *Venus* is said to spring. The Worship of this infamous Deity was taken from the *Syrians* of *Lampsacus*.

With *Priapus* we may associate *Terminus*, a very ancient Deity amongst the *Romans*, whose Worship was first instituted by *Numa Pompilius*, who erected him a Temple on the *Tarpeian Hill* (7). This Deity was thought to preside over the Stones or Landmarks, call'd *Termini*, which were held so sacred, that it was Sacrilege to move them, and the Criminal becoming devoted to the Gods, it was lawful for any Man to kill him.

The Feasts call'd *Terminalia*, were celebrated annually about the End of *February*, when the antient *Termini*, or Landmarks, were carefully visited and crown'd with Garlands. At first the Sacrifices to these rural Deities were very simple, such as Wheat Cakes, and the first Fruits of the Field, with Milk (8); but in later Times the Victims were Lambs, and Sows that gave suck, whose Blood was sprinkled upon the Stones.

The *Roman Termini* were square Stones, or Posts, much resembling our Mile Stones (9).

C H A P. LVII.

Of FLORA.

THE Poets make this Goddess the same with *Chloris* the Wife of *Zephyrus* (10), mention'd by *Ovid*; but the Historians agree that she was a celebrated *Roman* Courtezan, who having amass'd a considerable Fortune by her Profession, made the *Roman* People her Heirs, on Condition that certain Games, call'd *Floralia*, might be annually celebrated on her Birth Day. The Senate, to give a Gloss to so infamous a Prostitution of Religion, pretended this Festival was design'd in Honour of *Flora*, a certain *Sabine* Goddess who presided over Flowers. These Sports were held in the *Campus Martius*, and proclaim'd by Sound of Trumpet. No Women appeared at them, but the most immodest of the Sex (1). Yet when *Cato*, during his *Censorship*, came to behold them, they suspended the Ceremonies through Shame, till he thought fit to

(7) Which was open at Top.

(8) To shew that no Force or Violence should be used in settling mutual Boundaries.

(9) *Ovid Fasti*, Lib. II.

(10) *Ovid Fasti*

(1) *Juvenal*, Sat. VI.

withdraw; such an Influence had the Virtue of one Man over a corrupt and dissolute Multitude.

Flora's Image, in the Temple of *Castor* and *Pollux*, was dress'd in a close Habit, holding in her Hands the Flowers of Peas and Beans; for at the Celebration of her Rites the *Ædiles* scatter'd these and other Pulse amongst the People (2). The modern Poets and Painters have set off her Charms in a more lavish Manner, and not without Reason, since no Part of Nature affords such innocent and exquisite Entertainment to the Sight and Smell, as the Variety which adorns, and the Odours which embalm the floral World.

CH A P. LVIII.

Of POMONA and VERTUMNUS.

THE Goddess *Pomona* was a *Latian* Nymph, whom that Nation honour'd as a tutelar Deity of Orchards and Fruit-Trees. *Vertumnus* (the *Proteus* of the *Roman* Ritual) (3) was the God of *Tradesmen*, and from the Power he had of assuming any Shape, was believed to preside over the *Thoughts* of Mankind. His Festivals call'd *Vertumnalia*, were celebrated in *October*.

Vertumnus his Courtship makes one of the most elegant and entertaining Stories in *Ovid* (4). Under the Disguise of an old Woman he visited the Gardens of *Pomona*, whom he found employ'd in looking after her Plantations. He artfully praises the Beauty of her Fruit, and commends the Care which produced it. Thence from the View of the Vine, supported by the Elm, he insinuates to her the Necessity and Pleasure of a married Life. The Goddess heard all his Eloquence with an indifferent Ear. Her Heart remain'd untouch'd, till throwing off his Disguise, the God assum'd his youthful Beauty, and by his Form soon gain'd the Goddess's Consent.

Some imagine *Vertumnus* an Emblem of the Year, which though it assumes different Dresses, according to the different Seasons, is at no Time so agreeable as in Autumn, when the Harvest is crown'd, and the richest Fruits appear in their full Perfection and Lustre. The Historians say, that this God was an antient *Tuscan* Prince, who first taught his Subjects to plant

(2) See *Valerius Maximus*, Lib. II.

(3) Because of the Turns or Fluctuations to which Trade is subject.

(4) *Ovid*, Lib. XIV. 622.

Orchards, and to graft and prune Fruit Trees; whence he is said to have married *Pomona*.

Both these Deities were unknown to the *Greeks*, and only honour'd by the *Romans*.

C H A P. LIX.

Of the *LARES* and *PENATES*, and *GENII*.

THE *Lares* were the Offspring of *Mercury*. The Nymph *Lara* having offended *Jupiter*, by disclosing some of his Intrigues to *Juno*, that Deity ordered her Tongue to be cut out, and banished her to the infernal Mansions. *Mercury*, who was appointed to conduct her into Exile, ravish'd her by the Way, and she brought forth the *Lares* (5).

These Deities not only presided over the Highways, and the Conservation of the publick Safety, but also over private Houses, in most of which the *Romans* had a particular Place call'd *Lararium*, where were deposited the Images of their domestic Gods, the Statutes of their Ancestors, and the *Lares*.

Their Festival, call'd *Compitalia*, was celebrated in *January*, in the open Streets and Roads. At first Boys were sacrificed to them, but that Savage Custom was soon disused, and Images of Wool and Straw (6), with the first Fruits of the Earth, Wine, Incense, and Garlands of Flowers were the Offerings. When the *Roman* Youth laid aside the *Bulla*, (an Ornament they constantly wore (7) till fourteen Years of Age) they consecrated or hung it up to the *Lares*, who were regarded as infernal as well as domestic Deities.

The Antients supposed, (according to some Authors) that the Souls of Men after Death became a Kind of Demons, call'd *Lemures* (8). These they subdivided into two Classes, the one benevolent and friendly to Mankind, which they term'd *Lares*; the other, who being wicked during Life, retain'd a malicious Disposition in their disembodied State, they styl'd *Larvæ*.

(5) *Ovid Fast.* Lib. II.

(6) They hung up as many Images as there were Persons of all Sexes and Ages in the Family, and a woollen Ball for every Servant.

(7) The *Bulla* was a golden Ornament shap'd like a Heart, but hollow.

(8) So call'd from *Remus* Brother of *Romulus*, whose Ghost haunted his Brother. The *Lemuralia* were celebrated in the Middle of *May*, during which it was unlawful to marry.

The *Lares* were represented as young Boys with Dogs Skins about their Bodies (9), and with their Heads cover'd, which was a Sign of that Freedom and Liberty which Men ought to enjoy in their own Houses. They had always the Image of a Dog near them, to denote their Fidelity in preserving the Places allotted to their Charge, on which Account this Animal was peculiarly consecrated to them. Some confound these with the *Penates* and *Genii*.

CHAP. LX.

Of the PENATES.

THE *Penates* (10) were the Deities who presided over new-born Infants. The antient *Hetrusci* call'd them *Consentes*, or *Complices*, though others make of them four of the *Dii Majores* (1). But there were three Classes or Ranks of them: Those who presided over Empires and States (2); who had the Protection of Cities; who took the Care or Guardianship of private Families, and were call'd the lesser *Penates* (3).

These Domestick Gods were plac'd in the utmost Recess of the House, thence call'd *Penetrals* (4). *Dardanus* brought them from *Samothracia* to *Troy*, whence, on the Destruction of that City, *Aeneas* transported them to *Italy*. They were reckon'd so sacred, that the Expression of driving a Man from his *Penates* (5) was us'd to signify his being proscrib'd, or expell'd his Country.

Dionysius of *Halicarnassus*, Lib. 1. says, that he had seen them at *Rome* under the Figure of two young Men sitting, with Spears in their Hands.

(9) Some say the Images were like Dogs.

(10) So call'd, from *Penus*, *within*, either because they preside over our Lives, or were placed in the innermost Parts of the House.

(1) *Viz. Jupiter, Juno, Minerva* and *Vesta*. Some drop *Vesta*: Others make them only Two, *Neptune* and *Apollo*: Others, *Caelum* and *Terra*.

(2) *Virgil*, *Aeneid* III. 148.

(3) *Aeneid* VIII. 543.

(4) See *Horace*, Lib. IV. Ode 4. 26.

(5) *Virgil*, *Aeneid* IV. 21.

CHAP. LXI.

Of the GENII.

SOME do not distinguish between these and the *Penates*, or *Lares*; but they were very different. The Antients assign'd to every Thing its Guardian or peculiar Genius, Cities, Groves, Fountains, Hills, were all provided with Keepers of this Kind, and to each Man they allotted no less than two, one Good, the other Bad (6), who attended him from the Cradle to the Grave. The Greeks call'd them *Dæmons*. They were named *Præstitæ*, from their Superintending human Affairs.

The Sacrifices offer'd these Divinities were Wine (7) and Flowers, to which they join'd Incense, parch'd Wheat and Salt. Sometimes the Victim was a Swine (8), though Animal Offerings were not usual to them. The *Genii* were represented under various Figures, such as those of *Boys*, *Girls*, *old Men*, and even *Serpents*. These Images were crown'd with *Plane-Tree Leaves*, a Tree consecrated to the *Genii*.

By *Genius* is meant the active Power or Force of Nature, from whence the Nuptial Bed is stiled *Genial*, and the same Epithet given to all Occasions wherein social Joys and Pleasures are felt. Hence also the Expressions of indulging our *Genius*, that is, living happily, or according to our Inclinations, consulting our *Genius*, for examining how far our Capacity extends, and the Term of a great *Genius* for an exalted or comprehensive Mind. The later *Romans* in the degenerate Days of the State, introduced the servile Flattery of swearing by the *Genii* of their *Emperors*, and the Tyrant *Caligula* put several to Death for refusing to take the Oath.

CHAP. LXII.

Of Isis, OSIRIS, and ORUS.

THESE Three have been much spoken of already, as having given Rise to almost all the different Divinities of Greece and Rome. *Isis* is said to have been the Sister of *Osiris* (9) the Daughter of *Saturn*, and a Native of *Egypt*. She married

(6) *Horace*, Lib II. Epist. 2.

(7) *Perfius*, Sat. VI.

(8) Some assert no Blood was suffer'd to be spilt in their Sacrifices,

(9) *Diodor*, Sic. I. i.

Explanation of the three following Plates of Isis, Osiris and Orus.

These three following Plates, viz. of *Isis*, *Osiris* and *Orus*, were taken originally from the *Bem-bine* or *Isiac* Table in the *Bodleian* Library. This Table or Altar-Plate is of Brass, full of Hieroglyphics inlaid in Silver and Enamel, which constitute an Epitome of the whole *Egyptian* Theology. It has been describ'd, copied and elaborately explain'd by the learned Jesuit, *Atbanasius Kircher*, in his *Ædipus Ægyptiacus*. vol. 3. p. 80, & seq. *Romæ* 1654. 7 *Hor. Apoll.*

In this of *Isis*, the Top-Cornice over her abounds with Flames, diffus'd like rising Serpents, indicating Light and Life supernal and distant from the Contagion of gross Matter. In those underneath, is the Circle with *expanded Wings*, the Emblem of *Æther*. The Architraves are supported by two Columns, with alternate square Divisions of black and white, crown'd with the Head of *Isis*. At some Distance on the Outrides are two Pilasters, decorated with Flowers, from which rise two *Aspics*, Symbols of Warmth and Moisture conjoin'd, the secondary Cause of Life. In the midst of this magnificent Throne is the Goddess *seated*, to denote Stability and Power. From the Navel to the Foot her Habit is compos'd of Wings, representing the Velocity and Sublimity of the *Æther*, diffusing itself universally. Thence upwards to the Breast, she is full of *Paps*, shewing the Body of the World, or the universal Machine to be thence nourish'd and supported. The Collars round her Neck are the celestial Orbs. The great Variety of created Beings, is aptly signified by the party-colour'd Feathers of the *African Hen*, which covers her Head, in a flying Attitude. The *Basket* on the Back of this Bird is the Emblem of *Plenty*, from which, on each Side, springs a Leaf of the *Egyptian* Peach; and two *Horns*, which point out the *Crescent Moon*, inclosing a Circle mark'd with the Figure of the *Scarabeus* or *Bettle*, representing the *Sun*.
The



Taken from the Fisiac or Bembine Table, now in the Bodleian Library.

The Gesture of her Left-Hand, is commanding and monitory: Her Right holds a Scepter, and a lotus flower.

The Gesture of her Left-Hand, is commanding and monitory: Her Right holds a Sceptre of the flowering *Lotus*. Her Seat is adorn'd with the Figure of a *Dog* sitting; to intimate her Dominion, according to *Diodorus*, *resplendent in the Dog-Star*. Within the Table, beneath the Throne, is the Body of a *Lion* with the Head of an *Hawk*; at his Forefeet a *Campeus*, supporting upright *Wings*; Emblems of *Earth, Fire, Water and Air*. Over the Back of the *Lion-Hawk* is the *Serpent* transmitted through a *Circle* with expanded *Wings*, explain'd in the Chapter of *Mercury*, Page 76. of whose *Caduceus* these are the Attributes; and on his Head a *Crescent*, with the Sun over that. By the small hieroglyphic Characters near the *Isti*, she is said to be *The Spirit of the World, penetrating all Things with the Eye of Divine Providence; and the Bond of the Superior and Inferior Worlds*.

Explanation of the Plate of OSIRIS.

Osiris, is represented here seated on a *resplendent* Throne, to express Dominion and the Vicissitudes of Day and Night, which depend upon him. He has the Head of an *Hawk*, a Bird, from his Strength of Vision, by which he is said to look steady on the Meridian Sun, frequently depicted for the Symbol of the Solar Orb. He is crown'd with a *Mitre*, full of small Orbs, to intimate his Superiority over all the Globes. The *Gourd* upon the *Mitre* implies his Action and Influence upon Moisture, which, and the *Nile* particularly, was term'd by the *Egyptians* the Efflux of *Osiris*. The lower Part of his Habit is made up of descending Rays, and his Body is surrounded with Orbs. His Right Hand is extended in a commanding Attitude, and his Left holds a *Thyrus* or Staff of the *Papyrus* pointing out the Principle of Humidity, and the Fertility thence flowing, under his Direction.

Expla-



Taken from the Ixiac or Bemvine Table, now in the Bodleian Library

her Brother, and shar'd his Throne. They govern'd with great Equity and Wisdom, civilizing their Subjects, and instructing them in Husbandry and other useful Arts. These Instructions were deliver'd in Verse, and were call'd the Poems of *Isis* (10).

Osiris, having conferr'd the greatest Benefits on his own Subjects, made the necessary Disposition of his Affairs, committing the Regency to *Isis*, and set out with a Body of Forces in order to civilize the rest of Mankind. This he perform'd more by the Power of Persuasion, and the soothing Arts of Musick and Poetry, than by the Terror of his Arms. He march'd first into *Ethiopia*; thence to *Arabia* and *India*. Having travers'd *Asia*, he cross'd the *Hellepont* and spent some Time in *Europe*. Returning to *Egypt*, he was slain by his Brother *Typhon*; of whom we have spoken sufficiently in the Chapter of the *Giants*.

When the News of this reach'd *Coptus*, where *Isis* then was; she cut her Hair, and in deep Mourning went every where in Search of the dead Body; which she found at length, and conceal'd at *Butus*. But *Typhon* hunting by Moonlight found it there and tore it into many Pieces, which he scatter'd abroad. *Isis* then travers'd the Lakes and watery Places in a Boat made of the *Papyrus*, seeking the mangled Limbs of *Osiris*: Where she found one, there she buried it. Hence the many Tombs ascrib'd to *Osiris*. Thus *Plutarch*. But *Diodorus* says, that she join'd the Fragments, embalm'd and buried them at *Memphis*; prevailing on the *Egyptian* Priests to promote his Deification, in Consideration of a third Part of the Kingdom given to them.

Isis afterwards, with the Assistance of her Son *Orus*, vanquish'd *Typhon*; reign'd happily over *Egypt* to her Death, and was also buried at *Memphis*. At *Busiris* a most superb Temple was rais'd to her. She was succeeded by her Son *Orus*, who completed the Reign of the Gods and Demigods in *Egypt*.

To do the greater Honour to these their Favourites, the *Egyptians* made them to represent the Objects of their idolatrous Worship. The Attributes of *Isis* indeed, when expos'd as the public Sign of their Feasts, differ'd according to the different Purposes to which they applied the Figure. But at other Times this Goddess was represented with a flowing Veil, having the Earth under her Feet, her Head crown'd with Towers (like the *Phrygian* Mother) the Emblem of *Height* and *Stability*; and sometimes with upright *Horns*, equally expressive of *Dominion* and *Power*; next to these the *Crescent*; then the *Sun*; and above all, expanded *Wings*. She has also *Wings*, and a *Quiver*

(10) *Plato de leg. Dialg. 2.*

on her Shoulders. Her Left-Hand holds a *Cornucopia*; her Right a Throne charg'd with the Cap and Sceptre of *Osiris*; and sometimes a flaming Torch; and her Right Arm is entwinn'd by a Serpent. The Imagination of the Reader will presently conceive this to be the Symbol of the *Æther*, the natural Parent and Spirit of the Universe, comprehending and pervading the whole Creation. As such she is easily confounded with *Nature*, which is defin'd by *Balbus* in *Cicero* (1) to be "That which contains and sustains the whole World." In *Herodotus*, she is the same with *Ceres*; in *Diodorus*, with *Luna*, *Ceres* and *Juno*; in *Plutarch*, with *Minerva*, *Proserpine*, *Luna*, *Phebe*. By *Apuleius*, she is call'd the Mother of the Gods, and is the same with *Minerva*, *Venus*, *Diana*, *Proserpine*, *Ceres*, *Juno*, *Bellona*, *Hecate*, *Rhamnusia*; hence term'd sometimes *ἡ ὡνομένη*, or "The Goddess of a thousand Names." Being a female Figure, and thus principally honour'd, she was denominat'd *Isis* (2).

So likewise in *Herodotus*, *Osiris* and *Bacchus* are the same; in *Diodorus*, *Sol*, *Osiris*, *Serapis*, *Dionysus*, *Pluto*, *Ammon*, *Jupiter*, *Pan*; in *Plutarch*, *Sol*, *Osiris*, *Pluto*, *Bacchus*, *Serapis*, *Apis*, *Oceanus*, *Sirius*. Hence we see him in Gems with a radiated Crown and a Basket on his Head, having the Horns of *Ammon*; and in his Hand a *Trident* entwinn'd by a Serpent. He is the great Emblem of the Solar Body.

Orus is the Symbol of *Light*, as the Name imports (3); and is generally figur'd as a winged Boy, standing between *Osiris* and *Isis*. He is the *Herms* of the Greeks, and the *Cupid* of the Romans: The Son of *Osiris* and *Isis*, whose Passion for each other is said to have commenc'd in the Womb, where they embrac'd; and *Orus* was the Fruit of this early Conjunction. The whole containing this simple Truth, that *Light* "Has began to flow from the Body of the Sun, from its first Existence, thro' the Midst of *Æther*." But these themselves were but natural Emblems. *Plutarch* therefore refers us higher; affirming, that *Osiris* signifies the active Principle, or the most Holy Being; *Isis* the Wisdom or Rule of his Operation; *Orus* the first Production of his Power (4), the Model or Plan by which he produc'd every Thing, or the Archetype of the World (5).

(1) *Natura est quæ contineat mundum omnem eumque tueatur.* De Nat. Deor. l. 2.

(2) Or *Isha*, the Woman. *ἡ ὡνομένη*.

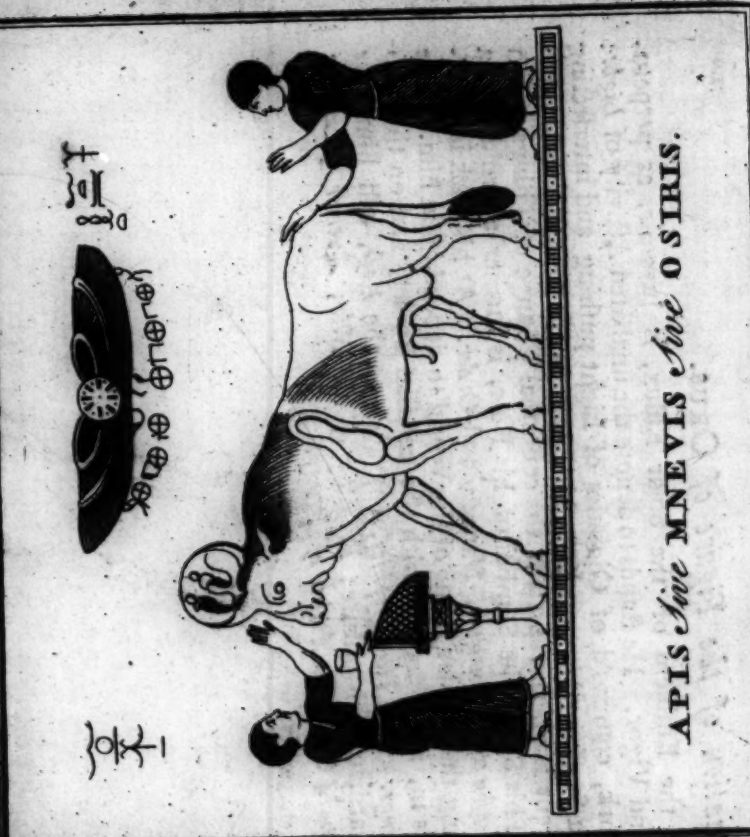
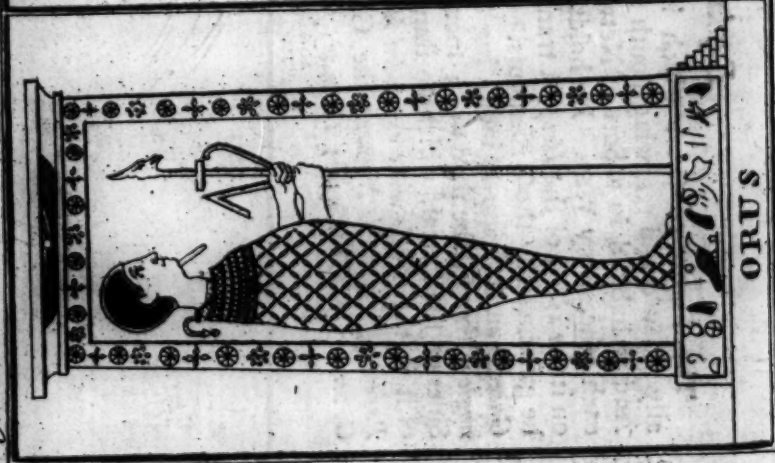
(3) From *Aor*, Light.

(4) De Isid. & Osirid. p. 354. See *Ramsay's* Theology of the Pagans.

(5) The Bull *Apis* was the Substitute of *Osiris*; the Name of the latter *Sor*, or *Sur*, signifying a Bull; and *Apis*, the most Mighty. But the Bull *Apis* had particular Marks; and they added, that the *Apis* was animated by the Soul of *Osiris*. The Greeks gave the Article and the Termination to the Word *Osiris*; so disguising it, that the Egyptians knew it not again.

Explanation of the Figure of ORUS.

The Figure of *Orus*, which is the Emblem of the Solar Efflux, is Juvenile, as perpetually renew'd and renewing Youth and Vigor. He stands to denote the unabated Activity of *Light*: And is habited in a Sort of Network, compos'd of Globules of Light pushing and intersecting each other every Way. He holds a Staff *cross'd*, expressing his Power in the four Elements; and on it the Head of the *Houpp*, a transient Bird, to represent the continual Change of Things which he produces by those Elements. This Staff, the Symbol of his Rule, is further adorn'd with a *Gnomon* and a *Trumpet*, indicating *Season* and *Symmetry*, *Harmony* and *Order*. At his Back is a *Triangle* with a Globe fix'd to it; shewing the regular Being of the World to depend upon him. The Sides of the Portal, which he stands in, are decorated with the celestial Bodies, and on the Top of it is the *Circle* with *expanded Wings*. The *Hieroglyphics*, engraven on the *Base*, call him, *The Parent of vegetable Nature*; the Guardian of Moisture; *Protector of the Nile*; *Averter of Evils*; *Governor of the Worlds*; *the many-figur'd God*; *the Author of Plenty*.



APIS Sive MNEVIS Sive O SIRIS.

Taken from the *Isiac or Bembine Table*, now in the *Bodleian Library*.

C H A P. LXIII.

Of the CABIRI.

BOCHART says, that the *Cabiri* were the Gods of the *Phœnicians*, and observes justly, that *Cabir* signifies, both in the *Hebrew* and *Arabic* Tongues, *Great* or *Mighty*: So that *Cabiri*, in the Plural, are THE GREAT OR MIGHTY ONES. He that ministred in holy Things went by the Appellation of *Cobes*, a manifest Corruption of the *Hebrew* *Cohen*, a *Priest* or *Intercessor*.

They are spoken of by the Names of *Axiéros*, *Axiócherfos* and *Axiócherfa*; as three distinct Persons: And in them our Author thinks that he has found *Ceres*, *Proserpine* and *Pluto*; the *Abbe Pluche*, *Ofris*, *Orus* and *Isis*; others, *Jupiter*, *Ceres* and *Bacchus*. To these, the Scholiast upon *Apollonius* has added a Fourth, *Casmilus* or *Cadmilus*; the same, says he, is *Hermes* or *Mercury*, whom *Varro* declares to be only a Minister Attendant on the *Cabiri*.

Several Authors have confin'd the Appellation of *Cabiri* to *Jupiter*, *Minerva* and *Juno*. Nor is it at all improbable that these shou'd have been so call'd in After-Ages, when the World in general had forsaken the Worship of the Creator for that of the Creature, and understood by these Terms those Things which must indeed be allow'd the most proper and significant Emblems of the Divine Personalities (6): The *Solar Fire* being meant by *Jupiter* (7); by *Minerva*, darting from the Head of him, the *Light* thence springing; and by *Juno*, the *Æther* (including the *Air*) the natural Representative of the SACRED SPIRIT. These are indeed the same with the *Egyptian* *Ofris*, *Orus* and *Isis*.

But in earlier Times it was judg'd an Act of Irreverence to pronounce their Names; which was the Case of the *Tetragrammaton* with the *Jews*. They were therefore only spoken of by the general Denomination of *Dioscouroi*, or sprung from *Jove*; a Title afterwards conferr'd upon *Castor* and *Pollux*.

Even Children were initiated into these Mysteries, and thought by their Parents to be afterwards secure from Dangers of any Kind. Such as were permitted to partake of the Ceremonies, were wont to assemble in a Wood or Grove, which was held

(6) Sic Homines, novere Deos, quos arduus Æther
Occulit, & colitur pro Jove forma Jovis.

OVID.

(7) Macrob. l. 1. c. 23. Plato in Phæd. Orpheus, &c.

sacred and became a Sanctuary. By the Initiation Men were believed to become more holy, just and pure; and it is said that none ever duly perform'd the Ceremonies, without being amply rewarded for his Piety.

As to what is said of a Man's being sacrificed in these Mysteries upon some extraordinary Occasion; I cannot find the Assertion to be well-grounded. *Julius Firmicus* intimates, that the *Cabiri* were three Brothers, one of whom was slain by the other Two, and then deified; and speaks of his Worshippers, as holding up their bloody Hands to the once-bleeding; which may refer either to their Hands being embued in the Blood of the ordinary Victims, or to the warlike Disposition of that conquering People (*Macedonians*). But, if the Thing be Fact, it must have proceeded from an Assurance that such a Sacrifice was one Day or other to promote the Happiness of Mankind (8).

C H A P. LXIV.

Of the inferior DEITIES attending Mankind from their Birth to their Decease.

IT would be a Task almost endless to enter into a minute Detail of the inferior Deities acknowledg'd by the *Greeks* and *Romans*. The Names of these visionary Beings occur so seldom in the Classic Authors, that it is sufficient barely to mark their Denominations.

During *Pregnancy*, the tutelar Powers were the God *Pilumnus* (9), and the Goddesses *Intercidonia* (10), and *Deverra* (1). The Signification of these Names seems to point out the Necessity of Warmth and Cleanliness to Persons in this Condition.

Besides the superior Goddesses *Juno-Lucina*, *Diana-Æthia*, and *Latona*, who all presided at the Birth, there were the Goddesses *Egeria* (2), *Prosa* (3), and *Manageneta* (4), who with the *Dii Nixii* (5), had all the Care of Women in Labour.

(8) This was also the leading Opinion of the *British Druids*; *Pro Vita Hominis nisi Vita Hominis reddatur, non posse aliter Deorum immortalium numen placari arbitrantur.* *Cæs. Comm. l. 6. c. 15.*

(9) Either from *Pilum*, a Pestle; or from *Pello*, to drive away, because he procur'd a safe Delivery.

(10) She taught the Art of cutting Wood with a Hatchet to make Fires.

(1) The Inventress of Brooms.

(2) From casting out the Birth.

(3) *Aulus Gellius*, cap. xix.

(4) *Ælian*.

(5) From *Enitor*, to struggle. See *Ausonius*, *Idyll. 12.*

To Children, *Janus* performed the Office of Door-keeper or Midwife, and in this Quality was assisted by the Goddess *Opis*, or *Ops* (6); *Cunia* rock'd the Cradle while *Carmenta* sung their Destiny; *Levana* lifted them from the Ground (7); and *Vegitatus* took Care of them when they cried; *Rumina* (8) watch'd them while they suckled; *Potina* furnish'd them with Drink; and *Educa* with Food or Nourishment; *Ossilago* knit their Bones; and *Carna* (9) strengthened their Constitution; *Nundina* (10) was the Goddess of Children's Purification; *Statilinus* or *Statanus*, instructed them to walk, and kept them from falling; *Fabulinus* learnt them to prattle; the Goddess *Paventia* preserv'd them from Frights (1); and *Camena* learnt them to sing.

Nor was the Infant, when grown to riper Years, left without his Protectors; *Juventas* was the God of Youth; *Ageworia* excited Men to Action; and the Goddesses *Stimula* and *Strenua* inspir'd Courage and Vivacity; *Horta* (2) inspir'd the Love of Fame or Glory; and *Sontia* gave them Sentiments of Probity and Justice; *Quies* was the Goddess of Repose or Ease (3); and *Indoleua*, or Laziness, was deify'd by the Name of *Murcia* (4); *Vacuna* protected the Idle; *Adeona* and *Abeona* secured People in going abroad and returning (5); and *Vibilia*, if they wander'd, was so kind to put them in the right way again; *Fessonia* refresh'd the Weary and fatigued; and *Meditrina* heal'd the Sickly (6); *Vitula* was the Patroness of Mirth and Frolick; (7) *Volupia* the Goddess who bestow'd Pleasure (8); *Orbona* was address'd, that Parents might not lose their Offspring; *Pellonia* averted Mischiefs and Dangers; and *Numeria* taught People to cast and keep Accounts; *Angerona* (9) cur'd the Anguish or Sorrows of the Mind; *Heres-Martia* secur'd Heirs the Estates they expected;

(6) Some make her the same with *Rhea* or *Vesta*.

(7) Amongst the *Romans* the Midwife always laid the Child on the Ground, and the Father, or Somebody he appointed, lifted it up; hence the Expression of *tollere Liberos*, to educate Children.

(8) This Goddess had a Temple at *Rome*, and her Offerings were Milk.

(9) On the Kalends of *June* Sacrifices were offer'd to *Carna*, of Bacon and Bean-Flour Cakes; whence they were call'd *Fabariae*.

(10) Boys were named always on the 9th Day after the Birth, Girls on the 8th.

(1) From *Pavorem* *avertendo*.

(2) She had a Temple at *Rome*, which always stood open.

(3) She had a Temple without the Walls.

(4) *Murcia* had her Temple on Mount *Aventine*.

(5) From *Abeo* to go away, and *Adeo* to come.

(6) The Festival of this Goddess was in *September*, when the *Romans* drank new Wine mix'd with old by Way of Physick.

(7) From *Vitulo*, to leap or dance.

(8) From *Voluptas*.

(9) In a great Murrian which destroyed their Cattle, the *Romans* invoked this Goddess, and she removed the Plague.

and *Stata*, or *Statua-Mater*, secur'd the *Forum*, or Market-Place, from Fire; even the Thieves had a Protectress in *Laverna* (10); *Averruncus* prevented sudden Misfortunes; and *Consus* was always disposed to give good Advice to such as wanted it; *Volumnus* inspir'd Men with a Disposition to do well; and *Honorius* rais'd them to Preferment and Honours.

Nor was the Marriage State without its peculiar Defenders. Five Deities were esteem'd so necessary, that no Marriages were sylemniz'd without asking their Favours; these were *Jupiter-perfectus*, or the *Adult*, *Juno*, *Venus*, *Suadela*, (1), and *Diana*.

Jugatinus ty'd the Nuptial Knot, *Domiducus* usher'd the Bride Home, *Domitius* took care to keep her there, and prevent her gadding abroad; *Manturna* preserved the conjugal Union entire; *Virginensis* (2) loos'd the Bridal Zone or Girdle; *Viriplaca* was a propitious Goddess ready to reconcile the married Couple in case of any accidental Difference; *Matuta* was the Patroness of Matrons, no Maid Servant being suffered to enter her Temple; *Mena* and *Februa* (3) were the Goddesses who regulated the Female *Katamenia*; the Goddess *Vacuna* (4) is mentioned by *Horace* (5) as having her Temple at *Rome*; the Rusticks celebrated her Festival in *December*, after the Harvest was got in (6).

The Antients assign'd the particular Parts of the Body to peculiar Deities; the Head was sacred to *Jupiter*, the Breast to *Nep-tune*, the Waist to *Mars*, the Forehead to *Genius*, the Eyebrows to *Juno*, the Eyes to *Cupid*, the Ears to *Memory*, the Right-Hand to *Fides* or *Veritas*, the Back to *Pluto*, the Reins to *Venus*, the Knees to *Misericordia*, or *Mercy*, the Legs to *Mercury*, the Feet to *Thetis*, and the Fingers to *Minerva* (7).

(10) The Image was a Head without a Body. *Horace* mentions her, Lib. I. Epist. XVI. 60. she had a Temple without the Walls, which gave Name to the *Porta Lavernalis*.

(1) The Goddess of Eloquence, or Persuasion, who had always a great Hand in the Success of Courtship.

(2) She was also call'd *Cinxia Juno*.

(3) From *Februo*, to purge.

(4) She was an old *Sabine* Deity. Some make her the same with *Ceres*; but *Varro* imagines her to be the Goddess of Victory, the Fruits of which are Ease and Repose.

(5) *Horace*, Lib. I. Epist. X. 49.

(6) *Ovid* Fast. Lib. VI.

(7) From this Distribution arose, perhaps, the Scheme of our modern Astrologers, who assign the different Parts of the Body to the celestial Constellations, or Signs of the Zodiac; as the Head to *Aries*, the Neck to *Taurus*, the Shoulders to *Gemini*, the Heart to *Cancer*, the Breast to *Leo*, the Belly to *Virgo*, the Reins to *Libra*, the Secrets to *Scorpio*, the Thighs to *Sagittarius*, the Knees to *Capricorn*, the Legs to *Aquarius*, and the Feet to *Pisces*.

The

The Goddess who presided over Funerals was *Libitina* (8) in whose Temple at *Rome*, the Undertakers furnish'd all the Necessaries for the Interment of the Poor or Rich; - all dead Bodies were carried through the *Porta Libitina*, and the *Rationes Libitinæ*, mention'd by *Suetonius*, very nearly answer our *Bills of Mortality*.

C H A P. LXV.

Of the inferior Rural DEITIES.

THE Romans were not content with the great Variety of Gods, which fill'd their Ritual. They were daily inventing new Deities of an inferior Order, to answer the Demands of Superstition, and increase the Kalendar. *Rufina* thus became the Name for a Goddess, who presided over the Country in general. *Collina* had the Charge of the Hills, and *Vallona* the Inspection of the Vallies; *Hippona* was the Guardian of Stables and Horses; and *Bubona* took Care of Oxen; *Seia*, or *Segetia*, watch'd the Seed till it sprouted; and *Runcina* weeded the young Corn; *Sarritor* was the God of Sowing, and *Occator* of Harrowing; *Robigus* kept the Blights or Mildew away (9); *Stercutius* manur'd or dung'd the Ground; *Nodotus*, or *Nodofus*, took Care to strengthen and knit the Stalks of the Corn; *Valusia* watch'd the Blade; *Patelina* unfolded the Ear; *Laetucina* filled it; and *Matura* brought it to due Ripeness; *Hosfilina* produced a plentiful Crop; and *Tutelina* took Care to reap and get it safe in; *Pilumnus* kneaded the Bread; and *Fornax* (10) baked it; *Mellona* was the Goddess of Honey; but the Truth is, these fanciful Deities are so little mentioned in Authors, that we may call them the Refuse or Scum of the Gods.

(8) Some confound this Goddess with *Proserpine*, others with *Venus*.

(9) His Festival, call'd *Robigalia*, was celebrated in the Beginning of May.

(10) *Ovid Fasti*, Lib. VI,

C H A P. LXVI.

Of THEMIS, ASTREA, and NEMESIS.

THEMIS was the Daughter of *Cælum* and *Terra*, and the Goddess of Laws, Ceremonies and Oracles. *Jupiter* consulted her in the Giants War, and afterwards espoused her; she instructed *Deucalion* how to re-people the World after the Deluge, and was rather indeed a Moral than an historical Deity, as she signifies that Power which rewards Virtue and punishes Vice.

To *Jupiter*, *Themis*, besides a numerous Offspring, already spoken of, bore the Goddess *Astrea*, who resided on Earth during the golden Age, and inspir'd Mankind with the Principles of Justice and Equity; but as the World grew corrupted she returned to Heaven (1), and became that Constellation in the *Zodiac*, which is call'd *Virgo*. This Goddess is represented with her Eyes bound or blinded, having a Sword in one Hand, and in the other a Pair of Ballances equally poised.

Nemesis was the Daughter of *Jupiter* and *Necessity* (2). She had the Title of *Adraستا*, because *Adraстus*, King of *Argos*, first rais'd an Altar to her. She had a magnificent Temple at *Rhamnus* in *Attica*, with a Statue. She is represented with a stern Aspect, having in one Hand a Whip, in the other a Pair of Scales.

C H A P. LXVII.

Of the Goddess FORTUNA, or FORTUNE, and the other VIRTUES and VICES deify'd by the Antients.

FORTUNE was thought to have so great a Share in human Affairs, that it is no Wonder the *Romans* made her a Goddess. *Juvenal*, however, is not a little severe upon his Countrymen (3) for this Choice; and *Horace* expresses, if not an absolute Contempt for (4), yet at best a very mean Opinion of this Deity. But whatever Sentiments the Philosophers or

(1) *Terras Astrea reliquit.*

(2) Others say of *Oceanus* and *Nox*.

(3) *Satyr X.*

(4) *Lib. I. Ode XXXIV. 14.*

Poets might entertain of her, they did not lessen her in the Sight of the Vulgar, who paid her much Veneration.

This Goddess had a Variety of Epithets; she was term'd *Regia* and *Aurea*, from an Image of her usually kept in the Apartment of the *Cæsars*. In the Capital she was worshipp'd by the Title of *Bona*, but her Temple at the *Esquilia* was consecrated by the Name of *Mala*. She was called *Conseruatorix*, *Manens* and *Felix*, in antient Inscriptions, to denote the Happiness she bestows. *Domitian* consecrated her a Chapel by the Style of *Redux*, and in some antient Monuments she is call'd *Stata*. The Names of *Barbata* and *Pan* were given her by *Servius Tullius*, who dedicated a Shrine to her (5); She was also termed *Caca*, not unjustly, on Account of the injudicious Distribution of her Favours. She was honour'd at *Rome* by the Title of *Fortuna Equestris* (6). In a Temple she had near that of *Venus*, she bore the Appellations of *Mascula* and *Virilis*. At other Times she was named *Mammosa* (7), *Primigenia* (8), and *Privata*, or *Propria* (9). In the Quality of *Fortuna-Virgo*, Coats of young Children were offered to her before they put them on; and she was styl'd *Viscata*, or *Viscosa* (10), on Account of her alluring or attracting People by her deceitful Kindness.

The principal Temple of this Goddess was at *Præneste*, whence she was call'd *Prænestina*. She is usually represented blind, standing on a Wheel in a moving Attitude; and holding a Cornucopia, from whence she pours Wealth, and all the Emblems of Prosperity. *Horace* has given a very masterly Picture of her in an Ode to *Mæneas* (1).

She is sometimes figur'd in a flying Attitude, with broad Wings, sounding a Trumpet, and her flying Robe wrought all over with Eyes, Ears and Tongues, to denote the Surprise, Attention and Discourse she excites. *Virgil* (2) has given an inimitable Description of her, nor does *Ovid* fall much short of him (3).

(5) He also call'd her *Obsequens*, from her favouring his Wishes. *Horace* calls her *Sæva* on a quite contrary Account.

(6) This Temple was erected in Pursuance of a Vow of the *Prætor Q. Fulvius Flaccus*, for a Victory he obtain'd in *Spain*, by Means of his Cavalry.

(7) Either from her having large Breasts, or the Plenty she supplies.

(8) From her giving Birth to the City and Empire.

(9) From her favouring particular Persons. These two last Appellations were given her by *Servius Tullius*, a very great Admirer of her Divinity.

(10) From *Viscus*, Birdlime. Hence *Seneca* says, *Beneficia sunt viscosa*, Obligations are catching.

(1) *Horace*, Lib. III. Ode XXIX. 49.

(2) *Virgil*, *Æneid* I.

(3) *Ovid*, *Metam.* XII. 42, 63.

Peace

Peace is a Blessing so universally esteem'd, that it is no Wonder if she was deify'd. The *Athenians* (according to *Plutarch*) erected her an Altar with her Statue, attended by that of *Plutus* the God of Riches, to shew that she was the Source of Plenty. At *Rome* she had a magnificent Temple in the *Forum* (4), which was consum'd by Fire in the Reign of *Commodus*.

On *Medals*, this Goddess is represented before an Altar, setting Fire with a Torch in her Left-Hand to a Pile of Arms, and with the other holding an Olive Branch. Behind her, on a Column, appears the Image of a naked Boy or Man extending his Arms in a rejoicing Posture (5). The Poets generally introduce her in Company with the most shining Virtues (6). And *Virgil* represents her as the common Wish of Mankind (7). *Claudian* has compos'd her Panegyrick in a very distinguish'd Manner. Sometimes she appears like a Matron holding a Bunch or Ears of Corn, and crown'd with Olive, or Roses.

The Goddess *Concordia*, or *Concord*, was another Divinity of the *Romans*. At the Request of his Mother *Livia*, Widow of *Augustus*, a Temple was dedicated to her by *Tiberius* at *Rome*. She had several other magnificent Temples; in one of these were deposited the rich Spoils of the Temple of *Jerusalem*.

Virtue and *Honour* had their Temples at *Rome*. That to *Virtue* was erected by *M. Marcellus* (8), and was the only Passage to the Temple of *Honour*, to shew that worthy Actions were the true Foundation of lasting Fame. The Sacrifices to Honour were performed by the Priests bare-headed.

Virtue was represented like an elderly Matron sitting on a square Stone; in antient Medals they appear jointly: However, upon some of *Gordian* and *Numenian*, she is found in the Figure of an old Man with a Beard.

Fides, or Faith, had a Temple near the *Capitol*, founded by *Numa Pompilius*. No Animals were offer'd, or Blood spilt in her Sacrifices; during the Performance of her Rites, her Priests were cloathed in white Vestments, and their Heads and Hands cover'd with Linen Cloth; to shew that Fidelity ought to be secret. Her Symbol was a white Dog and a Figure where two Women are joining Hands, represents the Goddess.

(4) Begun by *Claudius*, and finish'd by *Vespasian*.

(5) The Legend of this Medal, which was struck by *Vespasian* on the Conquest of *Judea*, is *Paci Orbis Terrarum*. On a Medal of his Son *Titus*, she is seen with a Palm in one Hand and a Sceptre in the other, the Inscription *Pax Eterna*.

(6) *Horace*, *Carmen Sec.* 57.

(7) *Aeneid* XI. 362.

(8) Son to *Augustus*.

Hope is another of the Passions deify'd by the *Romans*. She had a Temple in the *Herb-Market*, which was consum'd by *Lightning*. On Medals she appears in a standing Attitude, with her Left-Hand holding up lightly her loose Robes, and leaning on her Elbow; in her Right she has a Plate, on which is placed a *Ciborium*, or Cup, fashion'd like a Flower, with this Inscription, *Spes, P. R.* the Hope of the *Roman People*, (9). In the modern Statues and Paintings, her Characteristick is a *Golden Anchor*.

Piety, or filial Affection, had a Chapel at *Rome*, consecrated by the *Duumvir Attilius, Glabrio*, on a remarkable Occasion: "A Man being sentenc'd to hard Imprisonment, his Daughter, who was then a Nurse, daily visited him, and was strictly search'd by the Gaoler, to see she brought no Food to the Prisoner. At last a Discovery was made, that she supported him with her Milk. This Instance of *Piety* gain'd her Father's Freedom. They were both afterwards supported at the publick Expence, and the Place was consecrated to this Goddess (10)."

Pudicitia, or Chastity, was honour'd at *Rome* under two Names. Into the Temple of *Pudicitia Patricia*, none were admitted but Ladies of noble Birth. *Virginia* the Daughter of *Aulus* having married a *Plebeian*, so offended these, that they excluded her their Assemblies: Upon which *Virginia* calling a Meeting of the *Plebeian* Matrons, dedicated a Chapel to this Goddess by the Name of *Pudicitia Plebeia* (1). Her Speech on this Occasion was truly great. "I dedicate, says she, this Altar to *Pudicitia Plebeia*, and desire you will adore Chastity as much as the Men do Honour; and I wish that this Temple may be frequented by purer Votaries (if possible) than that of *Pudicitia Patricia*." In both these Temples no Matron was permitted to Sacrifice unless she had an unblemish'd Character, and was but once married. In Medals this Deity is represented under the Figure of a Woman veil'd, pointing with the Fore-Finger of her Right-Hand to her Face, to signify that she had no Reason to blush.

Mercy, or *Clemency* had an Altar at *Athens*, erected by the Kindred of *Hercules*. At *Rome* was a Temple dedicated to the *Clemency* of *Cæsar* (2). Both the *Romans* and *Greeks* gave the Name of *Asylum* to the Temples each had erected to this Goddess.

(9) The Reverse is a Head of *Adrian*.

(10) *Pliny's Nat. Hist. Lib. VII, cap. 36.*

(1) All Matrons who married but once, were honoured with the *Corona Pudicitia*, or Crown of Chastity.

(2) This Temple was built by a Decree of the Senate, after the Death of *Julius Cæsar*.

Truth, according to *Plutarch*, was the Daughter of *Saturn* and *Time*, and the Mother of *Virtue*, and was represented as a beautiful young Virgin of a proper Stature modestly clad in a Robe, whose Whiteness resembled that of *Snow*. *Democritus*, to give an Idea of the Difficulty of her being found, says that she is conceal'd in the Bottom of a Well.

Liberty was so much the Delight of the *Romans*, that it was but natural for them to imagine her a Goddess, and to consecrate to her Temples and Altars. She was represented in the Form of a Virgin cloathed in White, holding a Sceptre in her Right-Hand, and a Cap in her Left.

Good Sense or Understanding, [*Mens*] was honour'd with an Altar in the *Capital*, by *M. Æmilius*, and *Atilius* the Prætor erected her Chapel.

Fausfitas, or the publick Felicity and Welfare, had many Altars, and was ador'd both by the *Greeks* and *Romans*; the former honour'd this Goddess under the Names of *Eudaimonia* and *Macaria*. The *Athenians* consulting an Oracle on the Success of a Battle, were inform'd, that they should win the Victory, if one of the Children of *Hercules* would submit to a voluntary Death; on this *Macaria*, one of his Daughters, kill'd herself, and the *Athenians* becoming victorious, paid her Adoration under the Name of Felicity. She was represented in Painting, as a Lady cloath'd in a Purple Vestment trimm'd with Silver, sitting on an Imperial Throne, and holding in one Hand a Caduceus, and in the other a Cornucopia.

Victory was honour'd by several Nations as a Goddess. According to *Hesiod*, she was the Daughter of *Styx* and *Pallas*; she was painted by the Ancients in the Form of a Woman clad in Cloth of Gold, and is represented on some Medals with Wings, flying through the Air, holding a Palm in one Hand, and a Lawfel Crown in the other; in others she is to be seen standing upon a Globe, with the same Crown and Branch of Palm.

The Goddess *Salus*, or Health, had a Temple at *Rome* near the Gate, from thence call'd *Porta Salutaris*, and as the Blessings she bestows are known to all, so no doubt but she had a great Number of Votaries. She was represented by a Woman sitting on a Throne, and holding a Globe in her Hand. Near her stood an Altar, with a Snake entwin'd round it. In this Temple was perform'd the *Augurium Salutis*, a Ceremony which *Augustus* reviv'd from Desuetude. It was a Day set apart annually, for enquiring of the Gods by Divination, whether they would allow the People to pray for Peace? On this Day the *Roman* Armies were forbid to march or engage. It is worthy of Remark, that the Priests of this Temple had arrogated to themselves

themselves the sole Privilege of offering Supplications for the Health of every Individual, as well as for the State.

The *Good Genius* was ador'd by the *Greeks*, and, according to *Pausanius*, had a Temple in the Road leading to Mount *Mænalus*. At the Close of Supper a Cup was always offer'd him of Wine and Water, and call'd the *Grace-Cup*.

Wealth has such an Influence on the Affairs of Life, that it has in all Ages been the Object of publick Worship, or of secret Idolatry. Thus the *Romans* deified both *Plutus* and *Pecunia*, or Money. *Menander* wittily observes on this Subject; "That if you can possess this Deity, you may ask and have what you please: Even the Gods themselves shall be at your Devotion."

Silence was, amongst the *Romans*, both a Male and Female Deity, by the Names of *Harpocrates* and *Angerona*; but the latter seems only to have been a Female Imitation of the former, whom they borrow'd from the *Egyptians*. He was the Son of *Isis*, begotten by *Osiris* after his Death, and on that Account said to have been a weakly Child. His Statue was placed at some small Distance from those of *Osiris*, *Orus* and *Isis*, with his Finger on his Mouth; intimating to the Worshippers, that not a Word was to be said that those Deities had once been mortal. The *Greeks* and *Romans* appropriated to themselves this Symbol of Silence, but in general were ignorant of its original Intention.

Nor were these the only visionary Deities erected by the Heathens. *Fear*, *Hope*, Diseases, Calamities, and even Vices, were honoured with a View of averting their Visitation, or allaying their noxious Influences. Thus *Febris*, or the Fever, had her Altars at *Rome*. *Hoftilius Tullus* vow'd a Temple to the Goddesses *Terror* and *Paleness*. *M. Marcellinus*, after escaping a Storm near *Sicily*, built a Chapel to the God *Tempestas*, without the Gate of *Capena*. And *Poverty* and *Art* were both deify'd by the People of *Godara*, because Necessity is the Mother of Invention. *Envy* was a Goddess whose Person and Abode are inimitably describ'd by *Ovid* (3).

Calumny had an Altar erected to her by the *Athenians*. We have a very remarkable Picture of this mischievous Goddess, as drawn by the Hand of the great *Apelles*. *Credulity*, represented by a Man with large open Ears, invites this Deity to him, extending his Hand to receive her. *Ignorance* and *Suspicion* stand just behind him, *Calumny* (the principal Figure of the Piece) appears advancing, her Countenance ruffled with Passion, hold-

(3) *Metam. Lib. II. 762.*

ing in her Left-Hand a lighted Torch, and with her Right dragging along a Youth, who lifts up his Hands as supplicating the Gods. Just before her goes *Envy* pale and squinting. On her Right-Side are *Fraud* and *Conspiracy*. Behind her follows *Repentance* with her Cloaths torn, and looking backwards on *Truth*, who slowly closes up the Rear (4). *Contumely* and *Impudence*, were also honour'd by the *Athenians* under the Figure of *Partridges*, esteem'd a very bold Bird. *Discord* is represented as a Goddess by *Petronius Arbitr*, whose Description of her is worthy so masterly a Pencil: And *Virgil* has given us a Picture of *Fury*, a Deity much of the same Stamp. It is now Time to close the particular Account, and to proceed to a Consideration at large of the Heathen Theology.

(4) *Lucian*.



A DIS-



A
DISSERTATION
ON THE
THEOLOGY of the HEATHENS.



THE Religion of Mankind was at first One, like the Object of it. But when the latter was changed, the Mode and ceremonial of Worship continu'd still the same: For Idolatry, that WORST of Things, was but, in its Origin, the Corruption of true Religion, which is the BEST? We are not therefore to wonder if we see the same Usage of Temples, Altars, Priests, Sacrifices, First-fruits, &c. common to the Patriarchs and Unbelievers. We even behold, in these, and many other Instances, the same religious Customs amongst the Heathens, which it pleas'd the divine Being to enforce the Continuance of by the *Mosaic* Dispensation; a convincing Argument that they must have been uncorrupt and innocent in their Original.

Nor did Mankind in general lose Sight of the Original Object so soon, or so totally, as is commonly apprehended. Since we find amongst the Eastern Nations, and indeed amongst several of the *Greeks* and *Romans*, the most exalted Notions of the Supreme Being, the Creator of Heaven and Earth.

According to the *Egyptians* (5), *EiEon*, or the first God, existed in his solitary Unity before all Beings. He is the Fountain and Original of every Thing that either has Understanding, or is to be understood. He is the first Principle of all Things, self-sufficient, incomprehensible, and the Father of all Essences. *Hermes* says likewise, that this supreme God has con-

(5) *Jamblicus* de Myst. Egypt, Ed. Lugd, 1552. P. 153. 4.

stituted another God, called *Emeph*, to be Head over all Spirits, whether ethereal, empyrean, or celestial; and that this second God, whom he styles the Guide, is a Wisdom that transforms and converts into itself all spiritual Beings. He makes nothing superior to this God-Guide, except the first Intelligent, and first Intelligible, who ought to be adored in Silence. He adds, that the Spirit which produceth all Things, has different Names, according to his different Properties and Operations; that he is called in the *Egyptian* Language *Amoun*, as he is wise; *Ptba*, as he is the Life of all Things; and *Osiris*, as he is the Author of all Good (6).

Let us proceed to the *Greeks*, amongst whom *Orpheus* claims the first Place in Right of his Antiquity, and to whose theological Sentiments the Preference is always given by the early Writers in Favor of Christianity.

"There is one unknown Being, exalted above, and prior to, all Beings (7), the Author of all Things, even of the *Æther*, and of every Thing that is below the *Æther*; this exalted Being is LIFE, LIGHT and WISDOM; which three Names express only One and the same Power, which drew all Beings, visible and invisible, out of nothing."

Thus also the divine *Plato*; "That which (8) gives Truth and Reality to Things known, and endues the Knower with the Power of Understanding: This call thou the Idea of the GOOD ONE, the Source of Wisdom and Truth." But God is every where distinguish'd throughout the Works of this illustrious Philosopher, as the BEAUTIFUL, the GOOD, the JUST ONE.

Would you see the Being and the Providence of God demonstrated from the Order and Administration of the World? You will no where find it more convincingly than in the Reasoning of *Balbus* in *Cicero*; and from which Observations you must of Necessity draw the same Conclusion which he does, that (9) "All Things in the World are wonderfully directed by a divine Mind and Counsel, to the Safety and Conservation of the Whole."

These Sentiments are also the Result of *Seneca's* Enquiries. "By *Jove*, says he (10), the wise Men amongst the Ancients

(6) See *Ramsley's Theology*, annex'd to *Corn.* 4to. Ed. p. 14. and 17.

(7) *Suid.* de *Orph.* p. 350. & *Cedrenus*, p. 47.

(8) Τὸ τοῦ τοῦ τοῦ ἀλάδου πρὸς τοὺς γινώσκοντας, καὶ τοὺς γινώσκοντες τὴν δύναμιν ἀποδοῦναι, τὴν τὴν Ἀγαθὴν ἰδέαν ὁρᾷ. *De Repub.* lib. 6.

(9) Sic undique omni Ratione concluditur, Mente Consilioque Divino omnia in hoc Mundo ad salutem omnium conservationemque admirabiliter administrari. *De Nat. Deor.* l. 2. c. 53.

(10) *Natural. Quæst.* l. 2. c. 45.

did not mean such an One as we see in the *Capitol* and other Temples, but the Guardian and Ruler of the Universe, a MIND and SPIRIT, the Master and Artificer of this Mundane Fabric, whom every Title suits. Wou'd you call him *Fate*? you will not err: For he it is on whom all Things depend; the CAUSE OF CAUSES. Wou'd you call him *Providence*? You are in the Right: For by his Wisdom is the World directed; hence it moves unshaken, and performs its every Office. Wou'd you call him *Nature*? 'Tis not amiss: Since from him all Things proceed, and by his Spirit we live: Or the *World*? 'Tis well; For he is All in All, and existing by his own Power."

Innumerable are the Instances which might be brought from the Ancients to this Purpose. But these may suffice. And from an attentive Consideration of these it will appear, that the Philosophers endeavour'd to establish a particular System with Relation to the Origin of Idolatry, which tends very much to lessen the suppos'd Absurdity of it. They maintain'd (1) that the *Idæa* which the wise Men of Antiquity had formed to themselves of GOD, was that of a Being superior to whatever exists; of a SPIRIT present in all the Bounds of the Universe, who animates all, who is the Principle of Generation, and communicates Fertility to every Being: Of a FLAME, lively, pure, and always active: Of an INTELLIGENCE, infinitely wise, whose Providence continually watches and extends over all: In a Word, an *Idæa* of a Being, to whom they had given different Names answering to his superior Excellence; yet such as always bore the Stamp of that supreme Right of Possession, which is only inherent in the absolute Lord, and in Him from whom all Things flow.

It is, however, too fatally true to be denied that, as the Corruption of the Heart of Man dilated and enlarged itself, a Disrelish of spiritual Things gradually came on, and the Mind grew more devoted to sensible Objects. Of all created Things within his Prospect, the *Sun* was the most glorious and the most likely to engage his Attention first, and next his Wonder and his Worship. Accordingly it had been consider'd from the Beginning as the great or Primary Emblem of the Divinity, being not only the most beautiful of all Bodies in its Appearance, but the most beneficent in its Effects; the Regulator of the Seasons, and the natural Parent of Light and Fertility. Hence *Plato* (2) calls it the "The Offspring of the GOOD ONE, which the GOOD

(1) See *Banier's Mythology*. Vol. I. p. 171.

(2) Τὸ τῆς Ἀγαθῆς ἐκγονον, ὅν τ' Ἀγαθὴ ἐγέννησεν ἀτάλαντον ἵαν. τῷ. De Repub. l. 6.

"ONE produc'd analogous to Himself." It is term'd by others (3) "The Eye of *Jove*," and "The Mind of *Jove*, of Heaven, of the World." In fine, whoever will be at the Pains to consult *Macrobius*, may see that the Figures of all the Heathen Deities were but so many different Expressions of the Qualities and Attributes of the *Sun*, or of the Seasons which depended on and were govern'd by him; to whom his Votaries ascrib'd Omnipotence, and whom in their Invocations they saluted as "The Power, the Light, and the Spirit of the World (4)."

The *Solar Body*, before *Writing*, cou'd not more properly be represented than by the Figure of a *Circle*; a Symbol so plain and inoffensive, that, one wou'd think, it shou'd not easily be perverted to the Uses of Idolatry. It was accordingly substituted in Hieroglyphics as the Artificial (its Principal the *Sun* being the great *Natural*) Emblem of the Divinity, and became the Figure of all the open Temples; the earliest Places of religious Worship. These *Circles*, or *Discs*, are the *Sun-Images* mention'd in Scripture (5); and are at this Day the Symbols of Royalty, Glory and Divinity: And it may be worth while perhaps to remark that the Word from which this is supplied (6), is used to signify Idolatry in general, from the near Relation which it bears to the original Object of it (7), whose Derivative it is.

When religious Worship began to be transferr'd from the Divinity to his Emblem, from the Creator to the Creature; then that particular Day of the Week, which had ever been kept sacred to the Creator of all Things, began likewise to be set apart and dedicated to the Honor of this Luminary, was thence term'd *Sunday*, and continu'd to be had in especial Reverence above all the rest. Hence celebrated by one of the most ancient Writers, as "An holy Day, because it was the Birth-Day of *Apollo*, or the *Sun* (8)". Which indeed was so far true, that it was the Commemoration of that Day, on which the human Eye was first bless'd with the Prospect of that glorious Object. For it requires no extraordinary Sagacity, but only a little Attention, however generally and unaccountably this Point has been overlook'd, to see and be convinc'd that the First *Holy*

(3) Apuleius de Mundo Macrobius Saturnal 1. 1. cap. 17. usque ad finem cap. 23.

(4) *Potentiam solis ad omnium potestatum summitatem referri indicant theologi; qui in sacris hoc brevissima precatone demonstrant dicentes.* Ἡλιε παντοκράτορ καὶ σμῦ πν. ὁμοῖα κόσμῳ δυνάμι, κόσμῳ Φῶς. Ibid. c. 23.

(5) *Haminichem*, *Sun-Images*. (6) *Hamen*, *Idolatry*. (7) *Hamah*, the *Sun*.

(8)

—B ὁμοῖα ἑρὸν ἡμῶν.
Τὰ γὰρ Ἀπὸλλωνα χρυσάορα γήματορ Ἀπτα

HESTOD.

Seventh

Seventh Day was the particular stated Day of the Christian Sabbath: It appears from the original Account of it, that the Work of the Creation took up six Days, and that the last created Being was Man; who was therefore in all Probability form'd on the Evening of the Sixth Day. That which immediately succeeded was the First of *Adam's* Life, as well as the First Sabbath. It was the First Day of his First Week, and Month and Year, *i. e.* the First in Man's Accompt of Time. On the Expiration of this first Sabbath, he began to number his secular Days, as they advanc'd in Order, till he had told six. The next was again his *Holy Seventh*; yet the first Day of his second Week, for his Weeks were ascertain'd by the Return of Sabbaths. Thus obtain'd it duly in all ordinary and civil Computations to be the First Day of the Week, at the same Time that it was distinguish'd, with a Retrospect to the Work of the Creation, as an *Holy Seventh Day*. And remarkable it is, that the most ancient of the Heathen Writers, while they speak of it as such, have render'd the very same Reason for it (9), which the *Jewish* Legislator had before given; namely, that "On it all Things were ended or completed." This then being of ancient and Patriarchal Usage, was not confin'd to any particular Nation or Set of Men, like the *Jewish* Sabbath, but extended to all Mankind, and was universally observ'd as the Birth-Day of the World: But being at length abus'd and desecrated to the Purposes of Idolatry, it pleas'd the divine Being, when he deliver'd his People from the Bondage of the *Egyptians*, to consecrate another Day to his peculiar Worship. This was the self-same Day in which he brought them forth with their Armies from the Land of *Egypt*. Which was therefore to be a Memorial of their Deliverance (10), as long as their State and Polity shou'd last, and a Sign (1) and Covenant that the most High God was their God.

But to resume our Subject; from which, we hope, the Reader will excuse this little Digression, if such it be. Another Emblem of the Divinity, in a Manner universally receiv'd, was

(9) Ἐσθμεν ἡμεῖς ἡμέρας. HESIOD.

Ἐσθμεν ἡμέρας. HOMER.

Ἐσθμεν ἡμέρας ἡμεῖς καὶ τῷ τετάρτῳ ἀπέχεται. HOMER.

Ἐσθμεν ἡμέρας ἡμεῖς καὶ τῷ τετάρτῳ ἀπέχεται. LIN.

Ἐσθμεν ἡμέρας ἡμεῖς καὶ τῷ τετάρτῳ ἀπέχεται. CALLIM.

Vide Clement. Alex. Strom. l. 5. p. 560. & Poli. Synops. ad

Genes. xi. 2.

(10) Deuteronom. c. v. 15.

(1) Ezekiel, c. xx. 10, 11, 12, 13.

the *Seraph* or fiery-flying Serpent, the *Salutis Draco* (2), the great Symbol of *Light* and *Wisdom*, of *Life* and *Health*. Why the Figure of this Animal was thus honour'd; several Reasons may be assign'd; as, the annual Renovation of its Youth and Beauty; its Sinuosity, which enabled it to put on various Forms; the Acuteness of Vision, and extraordinary Sagacity ascrib'd to it; and its Colour, which is that of vivid Flame, or burnish'd Brass. Its Name of *Seraph* particularly is so expressive (3) of that Blaze of Brightness which it seemed to furnish when reflecting the Splendor of the Sun-Beams; that it has been transferred to a superior Order of *Angels*; and is once made use of to denote even the glorious Appearance of the *Cherubim* (4). This is the same Symbol which was erected by *Moses* in the Wilderness. But this also was at length prostituted to abominable Purposes, and made the Attribute of all the *Egyptian* Deities (5).

Expanded Wings made a third Emblem of the Divinity. This was the *Hieroglyphic* substituted for the *Æther*, which was consider'd as the Natural Symbol of the *divine Spirit*, and, as such, succeeded to a Share of idolatrous Worship (6). In some of the original open Temples, particularly in that wonderful One of *Abiry* in *Wiltshire*, the complex Figure of the *Circle*, and *Seraph*, with *expanded Wings*, was represented entire.

Such were the natural Emblems of the Divine Being; and so plain and simple their hieroglyphical Representations; the original Intent of which is explain'd to us by *Kircher* (7) from a Piece of Antiquity in the *Phœnician* Language; " *Jove*, says this Fragment, is a figur'd *Circle*; from it is produced a *Serpent*. The *Circle* shews the Divine Nature to be without Beginning or End; the *Serpent* his Word, which animates the World and makes it prolific; his *Wings* the Spirit of God, which gives Motion to the whole System".

The Commencement of Idolatry, avowed and aiming at some

(2) Macrobius. (3) *Seraph*, a Flame or Burning.

(4) *Isaiab* vi. (5) *Orus Apollo*; ad initium.

(6) Τίνα δὲ καὶ σιμνῶσι ποτὲ λέγουσιν, ὡς Μένειλα καὶ Κλεινα; χερσὶν Ὀυρανὸν; ἔτι καὶ διακρίματα, ὡς ἑμπορεύσιν αἱ ἀλλοὶ δαίμονες αἱ μάκαι θεοί, τιμᾶν τε καὶ ὑπερβαίνειν διαφρίτως αὐτοῦ. Τὸν δὲ καὶ τῶν ἀνδρῶν ἀντιῶν ἀγαθῶν πάντων ἡμῶν αὐτὸς γιγνῆναι, πάντες ἀπομνησθῶμεν. *Platon. Epinomis.*

Zenoni & reliquis fere Stoicis Æther videtur summus Deus, mente præditus, quæ omnia regantur. *Cicero. Academ. Quest. l. 4. c. 41.*

Cleanthes autem, qui Zenonem audivit, tum ultimum & altissimum atque undique circumsumum, & extremum omnia cingentem, atque complexum ardorem, qui Æther nominatur; certissimum Deum judicat. *Id. de Nat. Deor. l. 1. c. 14.* See Chap. 62. of *Isis, Osiris* and *Orus*.

(7) *Obel. Pamph. p. 403.*

Etablissement,

Establishment, must bear Date from the extraordinary Project set on foot at *Babel*. The Design, as appears from the original Account of it (8) was to build a City and a Tower, the Citadel or commanding Part of which was to be erected to *these Powers*, which are there distinguish'd as the *Shemin*, or *Heavens*. The Supposition of its being *to reach unto the Heavens* is an Addition of the Translators. The Confusion there spoken of, was the Confusion of the *Lip*, or religious Confession. The true Believers on this Occasion separated from the Idolaters, whom they left behind in *Affyria* to proceed in their mad Enterprize, and dispers'd themselves in the adjoining Countries, carrying with them the same Language and the same Patriarchal Religion, where we find both for a considerable Time after. The Confusion of Tongues, as it is call'd, was but the natural, and by no Means the immediate, Consequence of this Dispersion.

Next we find the *Solar Body* and its natural Symbol, the *Fire* worshipp'd at *Ur* of the *Chaldees*, thence denominated. The same Symbol was held in especial Reverence afterwards by the *Persians*, but never worshipp'd, in the proper Sense of the Expression. The Species of Idolatry relating to the Worship of the human Figure was not introduc'd till long after: Nor was the Temple, which *Ninus* is said to have built, erected to his Father *Belus*, as many have asserted, but to *Bel* or *Baal-Shemin*, the Lord of the Heavens, meaning *the Sun*.

Thus Idolatry in *Affyria* was prior to the Time of *Abraham* (9); but it was confin'd to that Country: For neither in his Time, nor for some Time after, do we find any Traces of it in *Arabia*, *Phœnicia*, or *Egypt*. We may rest assur'd that *Ismael*, the Father of the *Arabians*, and his Brethren by *Keturah*, ador'd the God of their Father, and establish'd his Worship in the East-Country, whither they were sent (*Gen. xviii. 19*). In *Phœnicia* we find *Abimelech*, the King of the *Philistins*, believing in God, favour'd with a divine Intercourse, and pleading to the heavenly Vision the Righteousness of his Nation. Their Behaviour with *Isaac* afterwards leaves no Room to doubt that they continued then in the same Faith (10). God himself declares to *Abraham*, that his Children shall not possess that Land till the fourth Generation after him, because the Iniquity of its Inhabitants was not yet full. Whence it is but rational to conclude, that till the fourth Generation after, or till about the Time of the *Exodus*, they had not, at least generally, swerv'd into Idolatry. Sir *Isaac*

(8) *Gen. xi. 4*. The Original runs strictly thus; "Let us erect to us a City and a Tower, and the chief Place of it to the Heavens."

(9) *Joshua xxiv. 2*.

(10) *Gen. xxvi. 28, 29, & seq.*

Newton (1) imagines that they continued in the true Religion till the Death of *Melchizedek*; but that afterwards they began to embrace Idolatry spreading thitherward from *Chaldæa*. They cou'd not, however, in any short Time after, have amongst them more than the Beginnings of Idolatry; tho' I presume, they sunk into it apace after the Departure of *Joseph's* Brethren with their Families into *Egypt*. When the Patriarch came into this last-mentioned Country also, God is said to have sent Judgments upon *Pharaoh's* Family, because of *Abraham's* Wife; and the King of *Egypt* seems to have been no Stranger to the true God, but to have had the Fear of him before his Eyes, and to have been influenced by it in all his Actions (2). *Abraham* was entertain'd by him without the Appearance of any Indisposition towards him, or any the least Sign of their having a different Religion. Even the Heathen Writers give Hints, that the *Egyptians* were at first Worshippers of the true God. *Plutarch* testifies, that in upper *Egypt*, the Inhabitants paid no Part of the Taxes rais'd for the idolatrous Worship; asserting themselves to own no mortal Being for God (3), but professing to worship their God CNEPH only. *Porphyry* calls this *Egyptian* CNEPH, τὸν Δημιουργόν, the Creator of the Universe.

I cannot persuade myself that *Joseph*, when long after this he flourish'd at the Head of the *Egyptian* Ministry, had that People deserted the Worship of the true God, would have married into the Family he did, or that the zealous Patriarch would have held so sacred and inviolable the Lands and Endowments of an idolatrous Priesthood. With Justice therefore has the great *Grotius* remark'd (4) that in the Age of *Joseph* no certain Footsteps of Idolatry are to be discerned in *Egypt*. I wou'd give it to the Reader as a Conjecture highly probable, that Idolatry was not establish'd by Law in any Part of that Country, till the Disgrace of *Moses* at the Court of *Egypt*, when he first retired to his Brethren in *Goshen*; about forty Years before the *Exodus*. This is countenanc'd by a Passage of Scripture, where it is said of the Children of *Israel*, that they sacrific'd unto Devils, not to God; to Gods whom they knew not, to new Gods that came newly up, whom their Fathers feared not (5).

So that *Eusebius*, *Lactantius*, *Cassian*, *Lucian*, with many of the Jewish Rabbies, as well as *Vossius*; the Abbe *Banier*, and the Moderns in general, appear to have been grossly mistaken, in making either *Phœnicia* or *Egypt* the Birth-Place of Idolatry.

(1) *Chronology of ancient Kingdoms amended*. p. 188.

(2) See *Shuckford's* Connection, Vol. I. p. 281, and 312.

(3) *De Iside & Osiride*.

(4) *Vide* *Poli Synopsis* in *Gen.* 46. vers. ultim.

(5) *Deuter.* 32. 17. But

But this symbolical and hieroglyphical Divinity, proceeded from *Affyria* through *Phœnicia* to *Egypt*. But it was the *Phœnician* Commerce which spread it in the remotest Quarters of the World: And it is observ'd, that in all the Religions we know, even in the East and West *Indies*, there is not one of them, whose Theology is not full of the like Emblems.

It must be confess'd that the Multiplication of Symbols became at length an inexhaustible Fund of Idolatry. Those Characters which, before the Knowledge of Letters, were innocent and even necessary, being *by that* rendered in short Time useless, generally neglected, understood by few, and at last grievously perverted, were the Occasion of infinite Errors. This may be well exemplified by a short Account of the *Zodiac* (6).

The *Crab*, an Animal walking backwards or obliquely, seem'd a proper Emblem of the Sun, who arriving at this Sign begins his Retrogradation (7). The *wild Goat* on the contrary, whose Custom is to feed as he climbs, was chosen to denote the Sun, who on coming to this Point of the Heavens, quits the lowest Part of his Course to regain the highest. The *Ram*, the *Bull* and the two *Kids* gave Name to the three celestial Houses, through which the Sun passes in Spring. This distinguish'd the different Kinds of young Cattle, produced in this Season, as they naturally succeeded each other: The Lambs appearing first, the Calves next, and the Kids last. Two of these latter were chosen, on Account of the peculiar Fruitfulness of the Goat, which generally bears *Twins*. But these the *Greeks* displaced, substituting the Twin Brothers, *Castor* and *Pollux*. The Fury of the *Lion* jestly express'd the Heat of the Sun, on his leaving *Cancer*. The *Virgin* crown'd with Ears of Corn, was an Emblem of the Harvest, usually ending about that Time. Nothing cou'd better denote the Equality of Days and Nights under the Autumnal Equinox, than the Ballance *Libra*. The Diseases, consequent upon the Fall of the Leaf, were characteriz'd by the *Scorpion*. The Chase of wild Beasts, annually observ'd at that Time, was not improperly distinguish'd by *Sagittarius*, a Man on Horseback, arm'd with a Bow and Arrow. *Aquarius* represented the Rains of Winter: And the *two Fishes* bound together or inclos'd in a Net, indicated the Season for Fishing, ever best at the Approach of Spring. What cou'd be more simple and useful than this Division of the Sun's annual Course into twelve equal Portions, express'd by so many visible Signs, which serv'd to regulate and describe the Seasons

(6) See *Abbe Pluche's History of the Heavens*, Vol. 1. p. 10. & seq.

(7) *Macrob. Saturn.* l. 1. c. 17.

and the Business proper to each. These rude Delineations of the celestial Houses probably gave Birth to Painting. But then these Images presented to the Mind a Meaning very different from the Idea convey'd to the Eye. And when this Meaning was lost, the Imagination was quickly at Work to supply another more agreeable to its own Corruption.

The Kingdom of *Egypt*, on Account of its peculiar Situation, became the great School of this symbolical Learning; and thence, in Process of Time, the grand Mart of Idolatry. It is not improbable that the Priests might endeavour to stem the Torrent of Superstition that ensu'd from it, till finding all their Strength ineffectual, they submitted to the Times, and from Views of Avarice and Ambition became public Defenders of those Errors, which secretly they condemn'd. For, it is certain, that while thus they complied with the popular Language, they yet studied all they could collect of the ancient and real Signification of the symbolical Figures, taking Care to require a profound Secrecy of all Persons whom they instructed in this Kind of Knowledge. And for this Reason *Sphinxes* were placed at the Entrances of their Temples, intimating to those who approach'd, that they were to look for a further Meaning in what they shou'd see; for that all was mysterious there.

Such was the Origin of those *Initiations* so much sought after in *Egypt*, *Asia*, and afterwards in *Greece*. Indeed these Mysteries themselves were in the End most grossly abus'd; yet there is no Question, but that in their primary Institution they were intended to explain the natural and divine Things couch'd under those Representations. For they did not only unfold the Nature of Things, tho' this seems to have had (8) the greatest Share in them; but inculcated also the Immortality of the Soul, a future State of (9) Rewards and Punishments, the consequent

(8) *Omitte Eleusinam sanctam illam & augustam,*

Ubi initiantur gentes orarum ultima:

Prætereo Samothraciam, eaque

Quæ Lemni

Nocturno aditu occulta coluntur

Sylvæstribus sepibus densa:

Quibus explicatis, ad rationemque revocatis, rerum magis Natura cognoscitur, quam Deorum. Cicero de Nat. Deor. l. 1. c. 42.

(9) *Τελειῶν: οἱ μὲν τελεῶντες περὶ τῆς τοῦ βίου τελευτῆς καὶ τῆς σὺμ-
παιτος αἰῶνος ἡμῶν τὰς ἐλπίδας ἔχουσιν.* Isocr. in Panegy.

Mibi cum multa eximia divinaque videntur Athenæ peperisse, atque in vita hominum attulisse, tum nihil melius illis mysteriis, quibus ex agrestis immanique vita, exculti ad humanitatem & mitigati sumus: initiaque, ut appellantur, ita re vera principia vitæ cognovimus; neque solum cum lætitia vivendi rationem accepimus, sed etiam cum spe meliore moriendi. Cicero de legibus, l. 2. c. 14.

Necessity

Necessity of Virtue, and the other great Truths of Religion which had been handed down from the earliest Ages.

Thus the ancient Eastern Nations had a reserv'd Meaning in all their emblematical Figures; which it is frequently in our Power, even at this Distance of Time, to make out. Much of the Language spoken by them is still existing: By the Means of which, Matters of so remote Antiquity may in a great Measure be disengag'd from that mysterious Darkness in which the Ignorance of some Ages and the Folly of others have involv'd them. I shall be easily understood to speak this of the *Hebrew* Tongue; so much of which, I say, is yet remaining to us, as will easily by a Comparison with other Languages, manifest it to be an Original: And all others, on Examination, will discover how largely they have drank of this Fountain. The Names of Animals, so intimately expressive of their Properties, bespeak it to have been given by the great Author of Nature; and those of the first Men (10), so nicely applied to their respective Conditions and Circumstances, leave no Room to doubt that they were coeval with the Persons themselves. The *Greeks* borrowed their Idolatry from *Phœnicia* and *Egypt*, which indeed the innovating Spirit of that People improv'd in the most extravagant Manner: And it is not possible to explain their religious Antiquities without having Recourse to the Language of those Countries from which they were transplanted. When therefore this is done without Force or Constraint, proposing an Interpretation natural and easy; not to receive it, were to reject the only Means (in many Cases) of Information, which remain to us at this immense Distance of Time. The Reader will consider this as an Apology for the free Use which is made of this Tongue in the preceding Sheets; where he will find a great Number of strange and otherwise unaccountable Stories having their Foundation solely in the different Meanings of the same Word. So that an Account, in itself innocent and easy, by being perversly render'd, became frequently the Source of idle Wonder, and at length of idolatrous Veneration. It is not from the fabulous *Greeks* themselves that we are to expect full Satisfaction in these Matters. Very few of them gave themselves the Trouble to enquire into the Meaning of their own Ceremonies. Every Thing that was but *Egyptian* was readily adopted: And the very Names of the Gods they worshipped were originally taken upon Trust. For the *Pelasgians*, as *Herodotus* informs us (1), had formerly sacrificed and pray'd to Gods in general,

(10) See *Origin of Languages* by Dr. Gregory Sharpe. (c)

(1) In *Euterpe*.

without attributing either Name or Sirname to any Deity, which in those Times they had never heard of: But they call'd them Gods because they dispos'd and govern'd all Actions and Countries. After a long Time the Names of the other Gods were brought among them from *Egypt*, and last of all that of *Bacchus*: Upon which they consulted the Oracle of *Dodona*, still accounted the most ancient, and then the only Oracle in *Greece*, and having enquir'd whether they should receive these Names from the *Barbarians*, the Oracle answer'd, they should. So from that Time they invok'd the Gods in their Sacrifices under distinct Names; and the same were afterwards receiv'd by the *Greeks* from these *Pelasgians*. This, says my Author, I had from the Priestesses of *Dodona*.

It is said to the Honor of *Moses*, that he was learned in all the Wisdom of the *Egyptians*. Whence is it then that greater Absurdities in Religion have been ascrib'd to this wise People, than have been met with amongst the most barbarous and unciviliz'd Nations? This cou'd only proceed from the travelling *Greeks*, who understood little of what they saw, and made the worst Use of what they carried Home; which by their Poets was afterwards enlarg'd and diversified with all the Wantonness of a licentious Imagination. Thus that Idolatry, which had its Foundation in the Vanity and Corruption of the human Heart, was chiefly indebted for its fabulous Bulk amongst the *Greeks* to the warm and plastic Imaginations of the Poets, was still further improv'd by the Boldness of the Pencil, the fine Expression of the Chissel, and the Licence of the Stage.

When the human Figure was first made the Object of idolatrous Veneration, may perhaps be difficult to determine. We read of *Graven-Images* in the Land of *Canaan* in the Time of *Moses* and *Joshua*. But these in all Probability were extremely rough and inartificial, and perhaps nothing more than upright Stones or standing Pillars. Such as they were, however, *Cadmus* is said to have carried the Use of them into *Greece*. I shou'd imagine that they were not worshipped in *Egypt* till long after; especially if that be true, which *Clemens of Alexandria* quotes *Leo* as affirming (2), in his Treatise of the *Egyptian* Gods, that their celebrated *Isis* liv'd not till the Time of *Lyceus*, in the Eleventh Generation after *Moses*.

It has been generally allow'd that the Persons, whose Memory was thus religiously prosecuted, were such as had been greatly distinguish'd for the Invention of useful Arts, and their Benefi-

(2) *Stromat.* l. 1. p. 322.

cence to Mankind (3). But to make this Species of Idolatry go down with the People, something more than a pretended Deification seems to have been necessary; because in order to secure this extravagant Honor to their Favorites, we find the *Egyptians* arraying their Images with various Ensigns and Attributes; thus making them the Representatives of such natural Things as were ador'd already by the superstitious Herd. Thus we find *Osiris* adorn'd with the Emblems of the *Sun*, *Isis* deck'd with those of the *Æther*, and the golden *Seraph* inseparable from *Orus* (4). Granting therefore that there were such Persons in the World, as *Jupiter*, *Apollo*, *Bacchus*, *Isis*, &c. yet we must allow the Attributes given, and the Ceremonies paid to them, to be solely applicable to the Luminaries, or to the natural Causes and Effects, which, it is manifest, were represented by them.

Or it may be that Mankind were not altogether so eager and so hasty in their Corruptions; that the Consecration of eminent and virtuous Men was no more in the first Place than a Sort of Canonization; and that the Worship paid to them was only consider'd as a public Testimony of their Belief, that such Persons were receiv'd into the Abodes of the Blessed, and number'd among the Sons of God. This at least was the Opinion of *Cicero* (5). For that the Law commands those who were consecrated from amongst Men, to be worshipp'd; it shews indeed, says he, that the Souls of all Men are immortal; but that those of the Brave and the Good are divine.

May we not therefore conclude, with Regard to the ancient *Egyptians* particularly, that they were not ignorant of the ONE SUPREME BEING, who by his Knowledge conceiv'd the World, before he formed it by his Will: But to comply with the growing Corruptions of Mankind, in which Compliance they were extremely guilty, allow'd them to adore (and in this no Doubt they found their Account) the different Attributes of his Essence, and the different Effects of his Goodness under the Symbols of the heavenly Powers, of renowned Personages, and at last even of terrestrial Bodies, as Plants and Animals; thus wilfully laying the Foundation of the grossest Superstition and Idolatry.

(3) *Suscepit autem vita hominum, consuetudoque communis, ut beneficiis excellentes viros in cælum fama ac voluntate tollerent.*

Cicero de Nat. Deor. l. 2. c. 24.

(4) *Infantemque vident, exporrectumque Draconem.*

OVID.

See Chap. 62. of *Isis*, *Osiris* and *Orus*.

(5) *Quod autem ex hominum genere consecratos, sicut Herculem & ceteros, coli lex jubet, indicat omnium quidem animos immortales esse, sed sortium bonorumque divinos.*
De Legibus, l. 2. c. xi.

How little the besotted *Greeks* had to say for themselves on this Head, and how ignorant indeed they were of their own religious Rites, has been remark'd already. As these took their Gods so fondly from the *Egyptians*, so did the *Romans* theirs chiefly from *them*. This appears at large in the preceding Sheets. It must be confess'd at the same Time, that as some of these last refer the whole Multitude of their Divinities to the *Sun*, the original Object of Idolatry, thence call'd *the Universal One* (6). So did others of them to the GREAT AUTHOR OF NATURE, affirming "*Jupiter* to be the *Soul of the World*" (7), who form'd the Universe of the four Elements, and fills "and moves it thus compacted." In the *Aether* he is *Jupiter*; in the Air, *Juno*; in the Sea, *Neptune*; in the lower Parts of the Sea, *Salacia*; in the Earth, *Pluto*; in Hell, *Proserpine*; in domestic Fires, *Vesta*; in the Working-Furnace, *Vulcan*; in the heavenly Bodies, the *Sun*, *Moon* and *Stars*; amongst Diviners, *Apollo*; in Trade *Mercury*; in *Janus*, the Beginner; in Boundaries, the *Terminator*; in Time, *Saturn*; in War, *Mars* and *Bellona*; *Bacchus* in the Vintage; *Ceres* in the Harvest; in the Woods, *Diana*; in the Sciences, *Minerva*; and is Himself, in fine, the whole Multitude of vulgar Gods and Goddeses. These are all the One *Jupiter*, whether they be consider'd, according to some, as Parts of Himself, or, according to others, as his Virtues and Attributes. This is exactly of a Piece with the Reasoning of *Seneca*; who asserts that God may have Names in Number equal to his Gifts (8).

Notwithstanding this, we find on some Occasions, even among these, the monstrous Absurdity of making new Gods arriv'd to such a Pitch, that Temples have been every now and then vow'd and erected by Magistrates and Commanders, even to Creatures of their own sudden Imagination; such as the Chance of War, or their own Wishes or Fears had rais'd. So that *Pliny's* Observation (9), with some Allowance for the Latitude of Expression, may seem to have been not ill-founded;

(6) *Diverse virtutes solis nomina Diis dederunt: unde et non sapientum principes prodiderunt.* Macrob. Saturn, l. i. c. 17.

(7) St. Augustin de civitate Dei, c. 11. Tome 5. p. 42, 43.

(8) *Jovem illum optimum ac maximum rite dicet & tonantem & statorem quod stant beneficio ejus omnia, Stator stabilitorque est. Quæcunque voles illi nomina propriâ aptabis, vim aliquam effectumque cælestium rerum continentia. Tot appellationes ejus possunt esse, quot manera. Hunc & Liberum Patrem & Herculem, ac Mercurium nostri putant. Quia omnium parens sit; Quia vis ejus invicta sit. Quia ratio penes illum est, numerusque, & ordo, & Scientia, &c. De Benef. l. 4. c. 7, 8.*

(9) Nat. Hist. Lib. II. c. 7.

that the Extravagance of human Passions and Affections had made more Gods than there were Men.

Yet upon the Whole, the History of Religion is not so darkened with Error, but that, through all these Shades of Folly, an attentive Enquirer may still discern the Dispensations of God, from the first Offence of Man to this Day, to have been regular and uniform, and directed to one great End, namely, his own supreme Glory in the Happiness of his Creatures.

Let us therefore adore this ever-gracious Being with humble Sincerity. Let us acknowledge his infinite Mercies with a due Sense of our own Demerits: And beware, above all Things, that we attempt not to set up our own weak Reason in Opposition to the declar'd Will and Commandments of God. This has been the great Stumbling-Block in all Ages: And from such Demeanour Confusion of every Sort, must necessarily ensue.





OF THE MYTHOLOGY of the HEATHENS.



HAVING consider'd the Theology of the Heathens, we shall next give some Account of their Mythology; a Subject already touch'd upon in the History of the Deities themselves. We shall now enter into the Nature of the *Pagan* Fables, their religious Sentiments, and the Manner of their Worship. Here we shall find Truth blended with Error, and obscur'd by Fiction, which has wrapt in Clouds the most important Doctrines, such as the Creation of the World, the Fall of Man, the Destruction of the human Race by a universal Deluge, the Change produced in Nature by that great Event, the Origin of natural and moral Evil, and the final Restitution of all Things to their primitive Glory and Splendor. This will lead us to a short View of their moral Sentiments, as well as the Nature of their Worship.

Notwithstanding the great Corruption which had crept into the Worship of all Nations, we have seen that the Men of Learning and Reflection generally maintained honourable Notions of the Deity, and the most just and rational Ideas of the Obligations of moral Virtue. Philosophers frequently arose, and by their Instructions dispersed the Clouds of Darkness, if not from the Minds of the Poor and Vulgar, at least from those who had Leisure and Opportunity to attend their Lectures, or to read their Works. By these Morality was made a Science, and Ethics became the most valuable Branch of Philosophy. As the *Greeks* and *Romans* had received their Divinities from *Egypt*, and by mistaking the Manners, the Customs and Language of that Nation, had made Gods of the common Symbols which they employ'd to teach the People to honor one God, the Author of all Good, to live in Peace, to express the Times and Seasons for the Performance of the common Occurrences of Life, and to expect a better State to come; so their Religion became obscured by Fables, and a Variety of Fictions, which, while

while the Vulgar understood in a literal Sense, their Sages endeavour'd to explain and reduce to ingenious Allegories, and thereby to render the Heathen Worship consistent with all the natural Notions of a supreme Deity, the wise Governor of the World, and by accounting for the Introduction of moral Evil, to vindicate the Rules of his Providence, and to justify the Ways of God to Man.

Fables are indeed a very ancient Method of conveying Truth, and are therefore to be considered as Veils of so fine a Texture, as not wholly to conceal the Beauties that lie beneath them. Thus, says *Origen* (10); "The *Egyptian* Philosophers have "sublime Notions with regard to the divine Nature, which "they keep secret, and never discover to the People, but under "the Veil of Fables and Allegories. All the *Eastern Nations*, "the *Persians* the *Indians*, the *Syrians*, conceal secret Mysteries "under their religious Fables. The wise Men of all Nations " (1) see into the true Sense and Meaning of them, whilst the "Vulgar go no further than the exterior Symbol, and see only "the Bark that covers them."

This was frequently the Case when foreign and distant Nations adopted what they but imperfectly understood. Allegories became Objects of Faith. Thus could any Thing give a more lively Idea of the State of Retribution, and the Rewards or Punishments which follow upon a Life of Virtue or Vice, than the Ceremonies with which the *Egyptians* buried their Dead. The *Greeks* and *Romans* struck with the Ideas that were so strongly convey'd, took the Type for the Reality: The Boat which was to convey the Body to the Place of Burial, which was with the *Egyptians* an Emblem of Death, and was call'd *Tranquility*, because it carried over none but the Just, was represented by the *Greeks* and *Romans* as a Boat to carry Souls. *Cerberus*, an Hieroglyphic, carved out of Wood or Stone, to express the Lamentations bestow'd on the Virtuous, became an animated Monster. The Lake of *Acherusia* became a visionary River of *Tartarus*, and was called *Acheron*. The Judges that decided the Merit of the Deceased, were represented as consigning the Spirit to final Happiness or Misery, and the flowery Field where the Righteous alone were buried, into that Place of Joy which the *Elizium* of the *Egyptians* was only design'd as a faint Representa-

(10) *Origen* contra Celsum, Lib. 1. p. 11.

(1) "Those who are acquainted with these Mysteries, says *Isocrates*, "insure to themselves very pleasing Hopes against the Hour of Death, and "which extend to a whole Eternity. These Mysteries, says *Epictetus*, "were established by the Ancients, to regulate the Lives of Men, and to "banish Disorders from the World."

tion. Yet notwithstanding the Fables into which these Mysteries were turn'd, this very important Truth was still convey'd, that there would be a State of Judgment in which the Virtuous would be rewarded, and the vicious punish'd, according to their Deserts. The very Prayer, or Form of Absolution, which was given by the *Egyptian* Priests to the Relations of the Deceased, contained a useful Lesson to the Living, as it exhibited a concise System of those Morals which were to entitle them to the divine Favour, and to a decent Burial in the Plains, on the Confines of the Lake *Acherusia*. This Prayer was preserv'd by *Porphyrus*, who copied it from *Euphantes*, whose Works are now lost, and is as follows: "O-Sun, thou first Divinity! And ye celestial Gods who gave Life to Man! Vouchsafe to receive me this Day into your holy Tabernacles. I have endeavour'd, to the best of my Power, to render my Life agreeable to you; I have behav'd with the highest Veneration towards the Gods, with whom I was acquainted in my Infancy; I have never failed in my Duty to those who brought me into Being, nor in natural Affection to the Womb that bore me. My Hands are pure from my Neighbour's Blood; I have maintain'd an inviolable Regard to Truth and Fidelity; and may I not appeal to the Silence of Mankind, who have nothing to lay to my Charge, as a sure and certain Testimony of my Integrity? If, however, any personal and secret Fault has escap'd me, and I have offended in Eating or in Drinking, let these Entrails bear all the Blame." Here the Entrails of the Deceased were produced by the Relations, and immediately thrown into the Lake.

But however useful these Ceremonies might be, as practis'd amongst the *Egyptians*, yet being consider'd as Realities by the *Greeks*, and render'd more ridiculous by the Absurdity of their Fables, it is no Wonder that they lost their Efficacy, and became, as *Juvenal* informs us, disbelieved even by their Children,

But it is not at all strange, that this should be the Case with the *Greeks*, when the *Egyptians* themselves were fallen into Idolatry, and those simple Emblems, once so well known to this People, were become the Medium of their Prayers and Adorations. Every Thing had an Air of Mystery, and these Mysteries were understood by none but the Priests, or those to whom they were pleas'd to explain them, which was always done under the Seal of Secrecy. The Vulgar were suffer'd to continue in their Errors, since it might have been dangerous even for their Priests to attempt to open their Eyes, and to reduce their Worship to the Simplicity of the ancient Practice.

But

But here I cannot help observing, that notwithstanding all that has been said to the contrary, there is far from being sufficient Reason for our believing, that they were so lost to Reason and common Sense, as to pay Adoration to the Ox, the Goat, the Crocodile, or the Produce of their Gardens; the Passages brought from Scripture to prove it, are far from being satisfactory, since they are capable of a very different Interpretation. Would the Children of *Israel*, while in the Wilderness, have hanker'd after the Onions of *Egypt*, if they had been there an Object of Worship. It is as absurd to suppose it, as to imagine that the *Egyptians* could be guilty of so senseless a Kind of Adoration. The Character that is given of this People in Holy Writ, seems strongly to contradict it, when it is mentioned to the Praise of *Moses*, that he was learned in all the Wisdom of the *Egyptians*. They were indeed universally allow'd to be the wisest Nation on Earth, which they could not have been were they so stupid as to worship Beasts, Birds, Fishes, Reptiles, Insects, and Plants. However, their having these on their Symbols, added to their dressing up a Ram with Flowers, and having a Festival on the Sun's Entrance into *Aries*, and the same Ceremony of dressing up a Bull at his entering *Taurus*, and so of the other Signs, might give Room to Strangers to entertain this Opinion; especially as these might be practis'd after the original Meaning was forgot: But who, that has ever seen a Company of young Men and Women in the Country of *England*, dancing round a Maypole, adorn'd with green Boughs and Garlands, could be so absurd as to imagine that this Diversion was perform'd in Honour of the Goddess *Flora*. The Absurdity of the Supposition is not less in the former Case than in the latter, since the Beast dress'd up in Honour of the Sign into which the Sun was supposed to enter, was not regarded as an Object of Worship, though the Sun or the Stars might be ador'd as the Emblems, or as the Residence of the Deity.

Nothing has ever contributed more to disguise the Truth, and to corrupt the Worship of the *Greeks* and *Romans*, than the Multitude of Fictions introduced by their Poets. It is this that has principally occasioned that jumble of Images, that Indecorum in Characters, and that Absurdity in their Fictions, which are so justly condemn'd by their wisest Philosophers.

It is the Province of Poetry to change the Face of Nature, to give Life and Activity to inanimate Beings, Substance and Form to Thought; to deify the Passions, and to create a World of its own. The Poet is not bound by the same Laws as other Men; he has a Power that enables him to create and destroy at Pleasure,

Pleasure, and with the same Ease he forms Gods (2), Heroes, Men and Monsters. He makes quick Transitions from Reality to Fiction; from Fiction to Reality, and from those Gods which he believes to those of his own creating: And from hence arises a principal Source of that Confusion which has given such different Interpretations to, and which renders it so difficult to explain the ancient Mythology. The *Greek* and *Roman* Poets have almost always prefer'd the Marvelous and the Sparkling, to the Simplicity of naked Truth. If a Princess died of Grief for the Loss of her Husband or her Child, she was changed into a Rock or Fountain; instead of saying that *Cephalus* rose with the Sun, *Aurora* must be in Love with the Youth, and force him abroad. To represent the long Life of *Iolus*, the Goddess of Health must renew his Age. Instead of saying that *Endymion* studied on the Mountains of *Caria*, the Course of the Moon, they tell us, that he had there an Interview with *Diana*; and that her staying with her Gallant was the Cause of Eclipses: But as these Amours could not last for ever, they were obliged to invent a new Fable, to account for them another Way, and therefore they feign'd that some Sorceress of *Thessaly*, by her Enchantments, drew down the Moon to the Earth. To account for the perpetual Verdure of the Laurel, they talk'd of the Amours of *Apollo* and (3) *Daphne*. To express the Agility and Swiftnefs of *Perichymenus*, they affirm'd that he was able to assume all Shapes, and at last turn'd himself into an Eagle. *Amphion*, by his Oratory, prevail'd on a barbarous People to build a City, and to dwell in Society; he is therefore said to raise up the Walls of *Thebes* by the Sound of his Lyre, and *Orpheus* to charm the Lions and Tigers, and to move the Rocks and Trees by his Harmony; because nothing could withstand his Persuasion, or resist the Force of his Eloquence.

Who would imagine that by the Wings of *Dedalus* and *Icarus*, were signify'd a Ship under Sail? That all the Changes of *Achelous* were only frequent Inundations? That by the Combat of *Hercules* with the God of that River, was only meant a Bank that was rais'd to prevent its Overflowing? That *Hercules* encountering the *Hydra* of *Lerna*, signified no more than a Man's draining a marshy Country; or that *Hercules* separating with his Hands the two Mountains *Calpe* and *Abyla*, when the Ocean rush'd in with Violence, and found a Passage into the Mediterranean, meant no more, perhaps, than that in the Time of one *Hercules*, the Ocean, by the Assistance of an Earthquake,

(2) The ancient Heroes were supposed to be a middle Kind of Beings, that partook both of the Nature of Gods and Men.

(3) The Laurel was call'd by the *Greeks* *Daphne*.

broke a Neck of Land, and form'd the Straits of *Gibraltar*? Or that the Fable of *Pasiphaë* contains nothing but an Intrigue of the Queen of *Crete* with a Captain nam'd *Taurus*?

Who could believe that *Scylla* and *Charybdis*, those dreadful Monsters that devour'd all Passengers, were only two dangerous Rocks near the Island of *Sicily*, render'd famous by their being frequently fatal to Mariners? That the frightful Monster which ravaged the Plains of *Troy*, was the Inundations of the Sea; or that *Hesione's* being expos'd to this Monster, meant no more than that she was to be given to him who put a Stop to these Inundations?

Thus, says the *Abbe Banier*, if we would distinguish Truth from Fiction, whenever a Poet brings a God upon the Stage, he ought to be set aside: What *Homer* and *Virgil* ascribe to *Minerva*, is to be attributed to Prudence and good Conduct. It is no longer the Exhalations that produce Thunder, but *Jupiter* armed to affright Mortals. If a Mariner perceives a rising Storm, it is angry *Neptune* swelling the Waves. *Echo* ceases to be a mere Sound, and becomes a Nymph bewailing the Loss of her *Narcissus*.

Thus by the Cloud with which *Minerva* conceal'd *Ulysses*, is meant the Darkness of the Night, which suffer'd him to enter the Town of the *Phæacians* without being discover'd; and when *Priam* is conducted by *Mercury* into the Tent of *Achilles*, we are only to understand, that he set out to obtain *Hector's* Body in the Dark, with a Present to appease his Anger. If the Delights of the Country of the *Lotophagi* detain the Companions of *Ulysses*, we are told by *Homer*, that the Fruits of that Island made those who tasted them lose all Remembrance of their Families, or their native Country. This is an ingenious Fiction intended to convey this important Truth, that the Love of Pleasure debauches the Mind, and banishes from the Heart every laudable Affection. If they loiter at the Court of *Circe*, and abandon themselves to Riot and Debauchery, this pretended Sorceress, with great Elegance and Strength of Expression is said to turn them into Swine. Thus he elegantly conveys this moral Sentiment, That as the principal Distinction between a Brute and a reasonable Creature consists in a Power to exercise his Reason, when this is lost he is rather a Brute than a Man, and therefore instead of simply saying, that the Desires and Affections are become brutal, he mentions the Body as assuming that Form which best suits with the Disposition of the Mind. The Narration would be thought too simple and unadorned was he to say, that *Ulysses* was exposed to several Storms; he must have *Neptune's* Resentment, who takes this Method of Revenging the

Death of his Son *Polyphemus*. What an Apparatus of Fiction is introduced before *Achilles* can kill *Hector*! His Armour is made by *Vulcan*; his Mother to render him invulnerable, had dipp'd him in the River *Styx*; *Minerva* assumes the Form of *Deiphobus*, that *Hector* may be deceived by imagining that he had the Assistance of his Brother; *Jupiter* takes the Scales, weighs the Destinies of the two Heroes, and seeing *Hector's* sink, abandons him to his Fate, and then *Achilles* takes away his Life. *Homer*, instead of informing us, that after the Bloody Battle fought on the Banks of the *Xanthus*, that River being choak'd up with dead Bodies, overflow'd the Plain, till taking them out of the Water, they kindled a Funeral Pile, and consumed them to Ashes: Instead of this, what a Variety of Machinery is employ'd! The River feeling himself oppress'd, utters his Complaints to *Achilles*, but receiving no Satisfaction, swells against him, and pursues him with such Rapidity, that he would certainly have been drown'd, if *Neptune* and *Minerva* had not been commission'd by *Jupiter* to moderate his Wrath, by promising him a speedy Satisfaction. When this great Poet would let us know, that after the Retreat of the *Greeks* an Inundation from the Sea destroyed the famous Wall they had built during the Siege of *Troy*, to protect them from the Enemy: He says that *Neptune* enraged at the *Greeks*, begs of *Jupiter* to suffer him to beat it down with his Trident; and having prevailed on *Apollo* to give him his Assistance, they labour in Concert to perform the arduous Task. So when *Turnus* caused the Fleet of *Aeneas* to be set on Fire, *Virgil* introduces *Cybele*, who instantly transforms the Vessels into Nymphs.

If the Poet, says *Lactantius*, found it for his Interest to flatter or console a Prince for the Loss of his Son, it was but giving him a Place amongst the Stars. Shepherds were all Satyrs or Fauns; Shepherdesses, Nymphs or Naiads; Ships, flying Horses; Men on Horseback, Centaurs; every lewd Woman was a Syren or a Harpy; Oranges were Apples of Gold; and Arrows and Darts, Lightning and Bolts of Thunder.

The Rivers and Fountains had their tutelary Deities, and sometimes were represented as being Deities themselves; the uniting their Streams was called Marriage, and Brooks and Canals were stil'd their Children. If they would speak of the Rainbow, that too must be a Goddess dress'd in the richest Colours; and as they were at a Loss how to account for the Production of this seeming Phenomenon, it was call'd the Daughter of *Thaumas*, a poetical Personage, whose Name signifies Wonderful.

Sometimes

Sometimes a Concern for the Honour of the Ladies became the Source of Fables. If a Princess prov'd too frail to withstand the Attempts of her Lover; her Flatterer, to screen her Reputation, immediately called in the Assistance of some enamour'd God; this was easily believed by the ignorant Vulgar; for they could suppose none but a divine Person could presume to attempt one of her Rank, or could be able to thaw the Coldness of the insensible Fair. Thus her Reputation was unsullied, and instead of becoming infamous, she was highly honoured, and the Husband himself, instead of being offended, partook of her Glory. A great Number of Fables were derived from this Source. Nor is the Story of *Rhea Sylvia* (4), the Mother of *Rhemus* and *Romulus*, and of *Paulina* (5), the only Instances to be found in History of the Credulity of Husbands and Parents. From this Source, and the Lewdness or Corruption of the Priests, were doubtless derived many of the Fables relating to the Amours of the Gods.

At other Times, the strangest Transformations sprung only from a Similitude of Names, and consisted in a Play of Words; thus *Cygnus* was transform'd into a Swan; *Picus*, into a Woodpecker; *Hierafe*, into a Spar-Hawk; the *Cercopes*, into Monkeys; and *Alopis*, into a Fox.

Thus the ancient Poets gave Rise to innumerable Errors, and indeed the Painters and Statuaries have employed all their Skill to confirm and strengthen the Delusion. The Poets have spread an Air of Fiction over serious Histories, disguised and altered Facts (6), and render'd the divinest Truths fabulous. This in

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nothing

(4) Her Uncle *Amulius* having found Means to get into her Apartment, *Numitor*, her Father, spread a Report, that the Twins of which she was delivered, proceeded from the Embraces of the God of War. Dion. de Halic. Ant. Rom. Lib. I. Tit. Liv. Lib. I.

(5) A young Roman Knight, called *Mundus*, falling in Love with *Paulina*, and finding all his Endeavours to conquer her Virtue prove fruitless, corrupted the Priests of *Anubis*, who persuaded her to believe, that the God was struck with her Beauty, on which she was that very Night led by her Husband to the Temple. A few Days after seeing *Mundus*, whom she happened accidentally to meet, he let her into the Secret, *Paulina*, enrag'd and fill'd with Indignation, carried her Complaint before *Tiberius*, who order'd the Statue of *Anubis* to be thrown into the *Tiber*, his Priests to be burnt alive, and *Mundus* to be sent into Exile.

(6) The *Abbe Banier*, from whom we have borrowed many of these Remarks, says, "That *Homer*, of a faithless Prostitute, has made his
" chaste *Penelope*, and *Virgil*, of a Traitor to his Country, has given us
" the pious *Hero*; of a Renegado, who lost his Life in a Battle against
" *Mascentius*, he has made a Conqueror and a Demi-God. The same
" Poet has not yet even scrupled to reflect Dishonour on *Dido*, a Princess of
" strict Virtue, and divesting her of the Reputation she had acquired for
" Chastity

nothing appears more evident, than in the Account they have left us of the Origin of the World, which seems partly composed of Traditions handed down from the Sons of *Noah*, partly of the Fictions and Ornaments introduced by the Poets, and partly from their endeavouring to reconcile confused and imperfect Traditions with popular Opinions, and the Corruptions introduced into religious Worship. This, it is proper for us particularly to examine, as it is an Enquiry absolutely necessary to explain many of the Pagan Fables, and to give us just Ideas of their religious Sentiments, which will be found much plainer express'd by their Philosophers than their Poets.

The ancient Opinion, that the World was form'd from that Chaos, or a confused Concourse of Matter, which *Hesiod* calls the Father of the Gods, probably, had its Rise from a literal Interpretation of the Beginning of that sublime Description, which *Moses* gives us of the Creation (7); where, before the Formation of any Part of the Universe, it is said, *The Earth was without Form, and void, and Darkness was upon the Face of the Deep*, as the latter Part of the Verse, where the Spirit of God is represented as *moving or hovering over the Waters*, might give the *Egyptians*, the *Phœnicians*, the *Chaldeans*, the *Persians*, and the *Indians*, the Idea which they mean to express when they talk of the Egg of the World.

But it was not sufficient for *Hesiod* to make a God of *Chaos*, to describe the Order that sprang from this Confusion; *Chaos* must have an Offspring, and therefore instead of saying like *Moses*, that Darkness was upon the Face of the Deep; he says *Chaos* brought forth *Gloominess* and *Night*, and to continue the Genealogy, instead of saying with the inspired Writer, *God divided the Light from the Darkness*, he expresses something like the same Idea, by adding, that from *Night* sprang *Air* and *Day*. *Moses* says, that *God ordered the dry Land to appear, and created the Firmament which he called Heaven*; *Hesiod* says, that the Earth begat *Heaven*, the high Mountains and the *Caves*. He then informs us of the Origin of the *Ocean*, who was the Father of *Springs* and *Rivers*, of the Birth of the *Sun* and *Moon*, and several other Gods of the like Kind.

“ Chastity and Courage, has represented her as indulging an infamous
 “ Passion, and a Cowardice capable of Despair. Almost all of them
 “ have conspired to make *Tantalus* pass for a Miser, and have set him in
 “ the Front of the Avaricious, in the Center of Hell; where he is repre-
 “ sented as suffering a Punishment proportionable to his Guilt. Thus-
 “ have they treated a Man, who, according to *Pindar*, was a religious
 “ and a generous Prince. *Banier*, Vol. I. Book I. c. 4.

(7) Gen. i. 2.

It is very evident, that this whole Account is nothing more than an allegorical History of the Formation of all Things, in which the various Parts of Nature are personated; but the Hand of the great Architect is wanting. *Ovid* treats this Subject in a more intelligible Manner, and with great Beauty introduces the Creator, whom he calls God, or Nature, forming the various Parts with the utmost Regularity and Order. But in nothing does he come so near to *Moses*, as in the Account he gives of the Formation of Man, which, as well as *Moses*, he makes the last Work of the Creation, and introduces *Prometheus*, or Council, forming him of Clay, in the Image of the Gods.

A Creature of a more exalted Kind
Was wanting yet, and then was Man design'd,
Conscious of Thought, of more capacious Breast,
For Empire form'd, and fit to rule the rest (8).

From this Introduction it will not admit of a Doubt, but that *Ovid* understood the Story of *Prometheus* in the literal Sense. And as to the Circumstance which he omits, of his taking Fire from Heaven to animate the lumpish Form; what is this, says a modern Author, but *God's breathing into his Nostrils the Breath of Life?*

Father *Liffiteau* (9) gives us an Account of a very whimsical Opinion maintain'd by the *Iroquois*, one of the most considerable of all the Savage Nations. They believe that in the Beginning there were six Men (10); but as yet there being no Earth, these Men were carried about in the Air at the Mercy of the Winds. As they had no Women they foresaw that their Race must soon come to an End; at last they learnt that there was one in Heaven, on which it was agreed, that one whom they fix'd upon should go and fetch her from thence; the Attempt was dangerous, but it was accomplish'd by the Assistance of the Birds, who wafted him thither on their Wings. Upon his Arrival he waited for the Woman's coming out to draw Water, and as soon as she appeared, he seduced her by offering her a Present. The Lord of Heaven knowing what had passed, banished this Woman, and a Tortoise received her on its Back; when the Otter and the Fishes drawing up Mud from the Bottom of the Water, form'd of the Body of the Tortoise a small Island, and this increasing by Degrees was the Original of the Earth. The Woman had at first two Sons, one of whom arming himself with offensive Weapons, slew his Brother; and that after

(8) *Ovid*, Lib. I.

(9) *Manners of the Savages*, Vol. I.

(10) The People of *Peru* and *Brazil* agree upon the same Number.

this she had several Children, from whom sprang the rest of Mankind.

Wild and extravagant as this Tradition is, yet it seems at least to be founded on a Remnant of the primitive History of the World, the Banishment of *Eve* from the terrestrial Paradise, and the Murder of *Abel* by *Cain* his Brother. Thus they alter'd the Tradition, though Part of it was still retain'd.

And here it cannot be improper to mention a Fable, which *Plato* puts into the Mouth of *Aristophanes* (1); "The Gods," says he, form'd Man at first of a round Figure, with two Bodies, two Faces, four Legs, four Feet, and both Sexes. These Men were of such extraordinary Strength, that they resolv'd to make War upon the Gods; *Jupiter* incens'd at this Enterprize, would have destroyed them as he had done the Giants; but seeing that by this Means he must have destroyed the whole human Race, he contented himself with dividing them asunder; and at the same Time ordered *Apollo* to stretch over the Breast, and other Parts of the Body, the Skin, as it is at present. These two Parts of one Body thus disjoin'd, want to be re-united; and this is the Origin of "Love."

Ovid mentions only the Formation of Man, without taking the least Notice of *Eve*, in which he evidently copies the Account given us by *Moses*, who omits mentioning this in his general History of the Creation. And the Hint of this Fable was probably taken from this Circumstance, where the Scripture says (2), *God created Man*, and then adds, *Male and Female created he them*; and the Circumstance of their being cut asunder, the closing up the Flesh, and the Reason given for conjugal Love, from *Eve's* being made of a Rib taken out of *Adam's* Side, and his Saying upon this, *She is Bone of my Bone, and Flesh of my Flesh; therefore shall a Man leave his Father and Mother and cleave unto his Wife* (3).

From hence it seems at least probable, that the Writings of *Moses* were not unknown to the *Greeks*, which makes it the more likely, that these Writings, or a more antient Tradition, gave Rise to the different Representations the *Pagans* have given us of an original State of Innocence, which was an Object of Faith amongst all civiliz'd Nations. This has been painted in the most beautiful Colours, by the Heathen Poets, under the Distinction of the golden Age, or the Reign of *Saturn*. This was the pre-existent State of *Pythagoras*, and of all the Eastern Nations; from whence it is easy to see that the *Abbe Banier* must

(1) *Plato* in his Banquet.

(2) *Gen. i. 27.*

(3) *Gen. ii. 21, 22, 23, 24.*

be greatly mistaken, when he says (4), that the golden Age had only a Relation to the ancient Inhabitants of *Latium*, after the Arrival of *Janus*, who, according to him, soften'd the Ferocity of their Manners, gave them Laws, and brought them to live together in Cities and Villages. *Plato*, speaking of the Creator of the World, says (5) "This Architect had a Model, by which he produced every Thing, and this Model is himself. The World was perfect in its Constitution, perfect in the various Parts that compose it, and was subject neither to the Diseases nor to the Decay of Age. God was then the Prince, the common Parent of all; he govern'd the World by himself, as he governs it now by inferior Deities: Rage and Cruelty did not then prevail upon Earth, War and Sedition were entirely unknown, God himself took Care of the Subsistence of Mankind, and was their Guardian and Shepherd: There were no Magistrates, no civil Polity as now. In those happy Days Men sprung from the Bosom of the Earth, which produced them of itself, as it produces Flowers and Trees. The fertile Fields yielded Corn and Fruit, without the Labour of Tillage. Mankind being troubled with no Inclemency of the Seasons, had no need of Raiment to cover their Bodies; they took their Rest on Beds of ever verdant Turf (6); every Thing was beautiful, harmonious and transparent; Fruits of an exquisite Taste grew spontaneously; and it was water'd with Rivers of Nectar; they there breath'd the Light as we breathe the Air, and drank Waters which were purer than Air itself."

These were the Sentiments not only of the *Greeks* and *Romans*, but of all the (7) *East*. The ancient *Chinese* Authors distinguish the two States of Man before and after the Fall, by the two Heavens, and describing the first; All Things say they, were then in an happy State, every Thing was beautiful, every Thing was good, all Beings were perfect in their Kind. In this happy Age, Heaven and Earth employ'd all their Virtues jointly to embellish Nature. There was no jarring in the Elements, no Inclemency in the Air; all Things grew without Labour; an universal Fertility reign'd. The active and passive Virtues conspired together to produce and perfect the

(4) *Banier* Vol. II. p. 271.

(5) *Plato* in *Timæus*, p. 1047.

(6) *Plato* in *Timæus*, p. 537, 538.

(7) The *Bramins* of *India* teach, "That Souls were originally created in a State of Purity; but having sinned, were thrown down into the Bodies of Men or of Beasts according to their respective Demerits; so that the Body where the Soul resides is a Sort of Dungeon or Prison. Vide *A. Rogers* on the Religion of the *Bramins*."

“ Universe.” And again, “ Whilst the first State of Heaven
 “ lasted, a pure Pleasure and perfect Tranquillity reign’d over
 “ all Nature. There were neither Labour nor Pain, nor Sor-
 “ row nor Crimes (8).”

But as the Heathens could not believe that it was consistent with the Goodness of a wise and infinitely benevolent Being, to create a World in the disordered State in which this Earth is at present, so nothing perplex’d them more than the Difficulty of accounting for the Introduction of natural and moral Evil. The Story of *Pandora* and her Box, though it seems to have some Relation to that of *Eve*, as she was created by the same *Prometheus*, was the first Woman, and the first who introduced Misery and Death into the World, yet could not give Satisfaction to any reasonable Mind. *Hesiod* had given it too much the Air of a Fiction, and indeed it seems only a fine Allegory, to shew the Consequences of Disobedience in Things, to Appearance, the most indifferent; that from hence spring innumerable Evils; while Hope, which only can alleviate them, stays behind. It was doubtless in this Light that this Fable was considered by the Men of Sense and Understanding. It could give no Satisfaction to the penetrating Genius of the Philosophers, and therefore *Pythagoras* adopted the Notion of Transmigration, and of a pre-existent State, which he learnt from the *Egyptians*, Opinions which *Plato* sometimes seems firmly to believe, and at others mentions only as an ingenious Allegory: However, with these Sentiments each of these great Men attack’d the Opinions of those who, on Account of the Introduction of Evil, deny’d a Providence, by proving that the Disorder of the World, and the Misery and Death to which Man is subject, are only the Consequences which Men have brought upon themselves by their Crimes. “ Our Alienation from God, says *Pythagoras*, (9),
 “ and the Loss of the Wings which used to raise us up to heavenly Things, have thrown us down into the Region of
 “ Death, which is over-run with all Manner of Evils; so the
 “ stripping ourselves of earthly Affections, and the Revival of
 “ our Virtues, make our Wings grow again, and raise us up
 “ to the Mansions of Life, where true Good is to be found
 “ without any Mixture of Evil.” This is more fully explain’d
 “ by *Plato*, who says, “ That the ethereal Earth, the ancient
 “ Abode of Souls, is placed amongst the Stars, in the pure Regions of Heaven; but that, as in the Sea, every Thing is
 “ altered and disfigur’d by the Salts that abound in it; so in our
 “ present Earth, every Thing is deform’d, corrupted, and in a

(8) *Dubald's Hist. of China*, in his Abstract of the *Chinese Classics*.

(9) *Hierocl. Comm. in aurea Carm.* p. 187.

“ruinous Condition, if compared with the primitive Earth.” In other Places he endeavours to account for this imaginary Change in the Residence of Man; he represents the Universe, as fill’d with innumerable Worlds inhabited by free Spirits, qualified to enjoy the double Felicity of contemplating the divine Presence, or of admiring him in his Works. But as the Sight of the supreme Good must necessarily engage all the Love of his Creatures, the Will could never offend while the Soul had an immediate View of the divine Essence; he therefore supposes, that at some certain Intervals these Souls quitted the divine Presence, to survey the Beauties of Nature, and to feed on the more proper Food of finite Beings, and that then it became possible for them to adhere to these, and to suffer themselves to be alienated from the Love of the Supreme, when they were thrown into some Planet fitted for their Reception, there to expiate their Guilt in human Bodies, till they are cured and recovered to Virtue by their Sufferings; that Souls less degraded than others dwell in the Bodies of Philosophers; and the most despicable of all animate the Bodies of Tyrants; and that after Death they will be more or less happy, according as they have in this Life loved Virtue or Vice.

Though these Sentiments are not conformable to the *Mosaic* Account of the Fall, yet they are nevertheless very sublime, and have a natural Tendency to promote that Love of God, that Resignation to the divine Will, and that Rectitude of Life, which are so strongly inculcated in the Old and New Testament. In several Things, however, both *Moses* and the Heathen Philosophers agree; they equally assert, that Man was created in a State of Innocence, and consequently in a State of Happiness, but that debasing his Nature, and alienating himself from God, he became guilty, subject to Pain, Diseases and Death, and to all those Afflictions which are necessary to awaken his Mind, and to call him to his Duty: That we are Strangers here, that this is a State of Trial, and that it is as much our Interest as Duty, to fit ourselves by a Course of Virtue and Piety, for a nobler and more exalted State of Existence. The *Egyptians* (10) and *Persians* (1) had other Schemes wherein the

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(10) The *Egyptians* derive the Source of natural and moral Evil, from a wicked Spirit whom they call *Typhon*.

(1) The *Persians* deduce the Origin of all the Disorder and Wickedness in the World from evil Spirits, the chief of whom they call *Abrim* or *Arimanius*. Light, say they, can produce nothing but Light, and can never be the Origin of Evil: It produced several Beings, all of them spiritual, luminous and powerful; but *Arimanius* their Chief had an evil Thought contrary to the Light: He doubted, and by that doubting became dark; and

same important Truths were convey'd, though according to the Genius of those Countries, they were wrapp'd up in Allegories. *Plutarch* has given us his Sentiments on the same Subject, and they are too just and rational to be omitted. "The World, at its Birth, says he (2), received from its Creator all that is good; Whatever it has at present, that can be called wicked or unhappy, is an Indisposition foreign to its Nature. God cannot be the Cause of Evil, because he is sovereignly good: Matter cannot be the Cause of Evil, because it has no active Force; but Evil comes from a third Principle, neither so perfect as God, nor so imperfect as Matter."

The *Indian* and *Chinese* Authors are still more explicit in their Account of the Fall of Man, than the Philosophers we have mention'd, and speak of this great Event in such Terms, as must raise the Admiration of every Reader. One of their Authors (3) speaking of the latter Heaven, or the World after the Fall, says, "The Pillars of Heaven were broken, the Earth was shaken to its Foundations; the Heavens sunk lower towards the North; the Sun, the Moon and the Stars changed their Motions; the Earth fell to Pieces; the Waters enclosed within its Bosom burst forth with Violence, and overflowed it. Man rebelling against Heaven, the System of the Universe was quite disorder'd." Other Authors (4) still more ancient express themselves thus: "The universal Fertility of Nature degenerated into an ugly Barrenness, the Plants faded, the Trees withered away, disconsolate Nature refused to distribute her usual Bounty. All Creatures declared War against one another; Miseries and Crimes overflowed the Face of the Earth. All these Evils arose from Man's despising the supreme Monarch of the Universe: He would needs dispute about Truth and Falshood, and these Disputes banish'd the eternal Reason. He then fix'd his Looks on terrestrial Objects, and loved them to excess; hence arose the Passions; he became gradually transform'd into the Objects he loved, and the celestial Reason entirely abandon'd him."

It was the Opinion of *Socrates* and *Plato*, that the Soul only was the Man, and the Body nothing more than a Prison, a Dwelling-Place, or a Garment; and consequently, that they

and from hence proceeded whatever is contrary to the Light. They also tell us, that there will come a Time when *Arimanius* shall be compleatly destroy'd, when the Earth will change its Form, and when all Mankind shall enjoy the same Life, Language and Government. See *Dr. Hyde's* ancient Religion of the *Persians*.

(2) *Plutarch* de Anim. form. p. 1015.

(3) The Philosopher *Hoinantesc*. See an Account of his Works in *Dubald's* Hist. of *China*.

(4) *Wentse* and *Lientse*. See *Dubald*.

had no necessary Connection with each other, since the Soul being entirely distinct from Matter, might live, and think, and act, without the Assistance of such gross Organs, and would only begin to exert itself with its native Freedom, when the Clog of the Body was shaken off and destroyed. The Mind then, in his Esteem, was the only Part worthy of our Care; and that our principal Study should therefore be to raise and exalt its Faculties, to improve in Virtue and in Piety, and in all those Dispositions which will bring us to a nearer Resemblance to the supreme and only perfect Mind.

And here it cannot be amiss to observe, that the Notion of good or bad Dæmons, which was almost universally believed, had a very near Relation to our Ideas of Angels and Devils, as they were a middle Class of Beings, superior to Men and inferior to the Gods; the one Species endeavouring to inspire Motives to Virtue, and to shield from Danger the other leading to Sin and Ruin. *Plato* and *Jamblicus*, who as well as *Socrates*, believed the Existence of these tutelary Deities, denied that wicked Spirits had any Influence on human Affairs. These Philosophers maintained the Liberty of the Will, and at the same Time endeavoured to prove the Necessity Man frequently stood in of being favour'd with the divine Assistance, which they imagined they partook of by the Intervention of these Beings. They believ'd that (5) "Every Man had one of these
" Genii, or Dæmons for his Guardian, who was to be the
" Witness, not only of his Actions, but of his very Thoughts;
" that at Death the Genius delivered up to Judgment the Person who had been committed to his Charge; that he is to be
" a Witness for or against him, and according to his Decision
" his Doom is to be pronounced."

The Notion of Guardian Angels has been contended for by many Christians, who alledge several Passages of Scripture, that seem to favour this Doctrine, while others have turn'd all that has been said of these Genii into Allegory; and assert, that by the two Dæmons, the one Good, and the other bad, are meant the Influences of Conscience, and the Strength of Appetite.

It is very evident, however, that the *Greeks* had an Idea of these Beings, and that their Existence was generally believed. Hence, according to *Plutarch*, came their Fables of the *Titans* and *Giants*, and the Engagements of *Python* against *Apollo*; which have so near a Resemblance to the Fictions of *Osiris* and *Typhon*. These were Beings superior to Men, and yet composed of a spiritual and corporeal Nature; and consequently capable of animal Pleasures and Pains. The Fictions relating to the

(5) *Apuleius* on the Dæmon of *Socrates*.

Giants, in Mr. *Banier's* Opinion (6), took their Rise from a Passage in *Genesis*; where it is said, that the (7) Sons of God, whom the Ancients supposed to be the Guardian Angels, became enamour'd with the Daughters of Men, and that their Children were mighty Men, or Giants, the Word in the Original signifying either Giants, or Men become monstrous by their Crimes; their Heads, instead of their Guilt, were said to reach to the Clouds, while the Wickedness of their Lives might not improperly be termed fighting against God, and daring the Thunder of Heaven. But however this be, it will hardly be doubted, but that this Passage might give Rise to the Amours of the Gods and Goddeses, and their various Intrigues with Mortals. As the frequent Appearance of real Angels to the Patriarchs, and the hospitable Reception they met with under the Disguise of Travellers, might give Room for the Poets to form, upon the same Plan, the Tales of *Baucis* and *Philemon*, and to contrast that beautiful Picture of humble Content, and of the Peace that blesses the homely Cottages of the innocent and good, with the Story of *Lycaon*, who wanting Humanity, and being of a savage inhospitable Temper, is, with great Propriety, said to change his Form into one more suitable to the Disposition of his Mind. The Moral of this Fable is, that Humanity is the Characteristick of Man; and that a cruel Soul in a human Body is only a Wolf in Disguise.

It is certain that the Traditions relating to the universal Deluge, have been found in almost all Nations; and though the Deluge of *Deucalion* should not appear to be the same as that of *Noah*, it cannot be doubted, but that some Circumstances have been borrowed from *Noah's* History, and that these are the most striking Parts of the Description. *Lucian*, speaking of the ancient People of *Syria*, the Country where the Deluge of *Deucalion* is supposed to have happened, says (8) that "The Greeks
" assert in their Fables, that the first Men being of an insolent
" and cruel Disposition, inhuman, inhospitable, and regardless
" of their Faith, were all destroyed by a Deluge; the Earth
" (9) pouring forth vast Streams of Water, swell'd the Rivers,
" which, together with the Rains, made the Sea rise above its
" Banks and overflow the Land, so that all was laid under Wa-

(6) *Banier*, Vol. I. 121. 122.

(7) *Gen.* vi. 2. By the Sons of God, is here undoubtedly meant the Descendants of *Seth*, who had probably this Title given them, to distinguish them from the Descendants of *Cain*, who were called the Sons of Men.

(8) *De Dea Syria*.

(9) The same Thought is express'd by *Moses*, who says *The Pountains of the great Deep were broken up*.

“ter, that *Deucalion* alone saved himself and Family in an Ark,
 “and two of each Kind of wild and tame Animals, who losing
 “their Animosity, enter’d into it of their own accord, That
 “thus *Deucalion* floated on the Waters till they became assuaged,
 “and then repair’d the human Race.”

We are also inform’d, that this Vessel rested on a high Mountain; and *Plutarch* even mentions the Dove, and *Abydenus* speaks of certain Fowl being let out of the Ark, which finding no Place of Rest return’d twice into the Vessel. We are told too that *Deucalion*, a Person of strict Piety and Virtue, offer’d Sacrifice to *Jupiter* the Saviour. Thus the sacred Writings inform us, that *Noah* offer’d Sacrifices of clean Beasts in Token of Gratitude to God, for having graciously preserved both him and his Family.

The *Chaldean* Authors have also related a Tradition, which undoubtedly can only refer to this celebrated Event; and which, for its Singularity, deserves to be mention’d (10). *Cbronus* (or *Saturn*, say they) appearing to *Xisuthrus* in a Dream, informed him, that on the Fifteenth of the Month *Dæsius*, a Deluge would destroy Mankind, at the same Time enjoining him to write down the Origin of the History, and End of all Things, and then to conceal the Writing in the Earth, in the City of the Sun, called *Sippara*. He was next enjoin’d to build a Ship, to provide necessary Provisions, and to enter into it himself with his Friends and Relations, and to shut in with them the Birds and four-footed Beasts. *Xisuthrus* obey’d the Orders that had been given him, and made a Ship two Furlongs in Breadth, and five in Length; which he had no sooner enter’d, than the Earth was overflowed.

Some Time after, perceiving that the Waters were abated, he let out some Fowls, but finding neither Food nor Resting-Place, they return’d into the Vessel. In a few Days more he sent out others, who return’d with Mud in their Claws; but the third Time he let them go they return’d no more: From whence he concluded, that the Earth began to appear. He then made a Window in the Vessel, and finding that it had rested on a Mountain, came forth with his Wife, his Daughter, and the Pilot, and having paid Adoration to the Earth, raised an altar and offered a Sacrifice to the Gods; when he and they who were with him, instantly disappeared. The Persons in the Ship finding they did not return, came out and sought for them in vain: At last they heard a Voice saying, “*Xisuthrus*, on Account of his Piety is, with those who accompanied him, translated into Heaven and number’d among the Gods. They were then, by the

(10) See *Syncell. Chrono’og.* p. 38.

same Voice, exhorted to be religious, to dig up the Writing that had been buried at *Sippara*, and then to repair to *Babylon*.

Thus it appears, that Idolatry and Fables being once set on Foot, the People, who still retain'd confus'd Ideas of some ancient Truths, or the most remarkable Particulars of some past Transactions, adapted them to the present Mode of Thinking, or applied them to such Fables as seem'd to have any Relation thereto. By this Means Truth and Falshood were blended together; and thus it happens that we frequently find some Traces of History intermingled with the most ridiculous Fictions, and remarkable Transactions sometimes pretty exactly related, though at the same Time confounded with the grossest Absurdities.

It is very evident that the Division of Time into seven Days, could only be a Tradition constantly preserved and handed down from the most early Ages. This appears to be the most ancient Method of reckoning Time, since it was very early observ'd by the *Egyptians*. But of this we have said enough in the preceding Dissertation, to which it properly belongs.

We might here add a Number of other Circumstances in which there seems to be some Resemblance between the sacred History and the Fictions of the Pagans; this indeed has open'd so wide a Field for the Conjectures of Men, that there is hardly a Person in the Old Testament, but on Account of some Incident in his Life, has been thought to be the Model of a correspondent Character in the Heathen Poets.

But notwithstanding the Difficulty of discovering the Origin of Fables, when some are founded on Tradition, others on History, others on the Strength of a warm and lively Imagination; and others, perhaps, on a Mixture of all these together: Yet it must be confessed, that they are generally fill'd with the noblest Sentiments, and the Morals which the Poets intended to be convey'd, are frequently obvious to the meanest Capacities. Virtue is painted in the most beautiful Colours, and Vice in its native Deformity. All Methods are taken to render Villany hateful, and undissembled Goodness amiable in the Eyes of Men. Who can read the Picture *Ovid* gives of Envy (1), without detesting that hateful Perversion of the Passions? The very Description of the Fiend must have a greater Force than all the Arguments of a long and labour'd Discourse.

Livid and meagre were her Looks, her Eye
In foul distorted Glances turn'd awry;

(1) *Ovid Metam.* l. 2.

A Hoard of Gall her inward Parts possess'd,
 And spread a Greenness o'er her canker'd Breast;
 Her Teeth were brown with Rust, and from her Tongue,
 In dangling Drops, the stringy Poison hung.
 She never smiles, but when the wretched weep,
 Nor lulls her Malice with a Moment's Sleep.
 Restless in Spite, while watchful to destroy,
 She pines and sickens at another's Joy,
 Foe to herself. — ADDISON.

It is easy to see the Advantage of such Portraits as these, where the Virtues and Vices are colour'd with such Justice and Strength of Fancy.

The Story of *Deucalion* and *Pyrrha* teaches, that Piety and Innocence will always insure the divine Protection.

That of *Phaeton*, that a too excessive Fondness in the Parent is Cruelty to the Child.

That of *Narcissus*, that an inordinate Self-Love, which renders us cruel to others, is sure to be its own Tormentor.

That of *Pentheus*, that Enthusiasm is frequently more cruel than Atheism, and that an inordinate Zeal destroys the Effects it would produce.

That of *Minos* and *Scylla*, the Infamy of selling our Country; and that even they who reap Advantage from the Crime, detest the Criminal.

The Story of *Cippus*, is adapted to inspire that noble Magnanimity and true Greatness of Soul, which made him prefer the Publick Welfare to his own private Grandeur, while with an exemplary Generosity, he chose rather to live a private Freeman than to command Numbers of Slaves.

From the Story of *Tereus* we learn, that he who is guilty of one Crime lays the Foundation of another, and that he who begins with Lust may possibly end with Murder.

From the Avarice of *Midas* we learn, that Covetousness is its own Punishment, and that nothing would prove more fatal to us than the Completion of our Wishes, and the Gratification of our fondest Desires.

As the Morals of the *Greeks* and *Romans* were generally founded on the Constitution of the human Frame, and our various Relations as animal, as rational, and accountable Beings, they came very near to the Morals of Christianity. They sprang from the Seeds of eternal Truth originally sown in the Mind, by the great Creator himself. They were founded in Nature, and consequently must, so far as they were uncorrupted, be agreeable to every Revelation that could possibly proceed from the

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God of Nature: For the Dictates of unbias'd and unprejudic'd Reason can never deviate far from the Truth. The Laws of Justice and Humanity are so level to the Understanding, and so conformable to the Impulses of the moral Sense, that a serious Enquirer can never be much mistaken unless his Heart be corrupt. "According to the Opinions of the greatest and wisest Philosophers, says *Cicero* (2), the Law is not an Invention of the human Mind, or the arbitrary Constitution of Men; but flows from the eternal Reason that governs the Universe. The Rape which *Tarquin* committed upon *Lucretia*, was not less criminal from there being at that Time no written Law at *Rome* against such Acts of Violence; the Tyrant was guilty of a Breach of the eternal Law, whose Origin is as ancient as the divine Intellect; for the true, the primitive, and the supreme Law, is nothing else but the sovereign Reason of the great *Jove*." Can any Thing be more just and more rational than this Sentiment!

The Philosophers, the Historians and the Poets, some few Instances excepted, were unanimous in the Cause of Virtue. The Philosophers laid down the nicest Rules for the Regulation of the moral Conduct, for the Exercise of Humanity, and the Manner in which Benefits ought to be conferr'd; they employ'd themselves in making good Laws, they inculcated a Love of the Gods, a Love of their Country, a Contempt for Luxury, and for the mean Gratifications of Sense. And these were enforced by the brightest Conjectures relating to a happy Immortality. The Historians generally wrote of Virtue as if they felt it, and express'd a Love and Admiration of it by their Manner of describing great, generous, and good Actions; and those that were mean, selfish and cruel. The Honours of the first, and the Infamy of the last, they transmitted down to future Ages. The Poets have dress'd up Piety and Virtue, in all the Instances of Life, in the brightest and most lovely Colours; here their Numbers flow with the softest, mildest, and most melodious Harmony, while all the Thunder of Poetry was employ'd to blast the false Joy of the Wicked.

Pindar writes in a Strain of exalted Piety, and endeavours to wipe off the Aspersions which ancient Fables had thrown on their Deities. Virtue and Religion are the Subjects of his Praises, and he speaks of the Rewards of the just with a warm and lively Assurance.

Juvenal establishes the Distinctions of Good and Evil, and builds his Doctrines on the unmoveable Foundations of a su-

(2) *Cicero* de leg. l. 2. p. 1194.

preme God, and an over-ruling Providence: His Morals are suited to the Nature and Dignity of an immortal Soul, and like it derive their Original from Heaven.

He asserts (3), that the Indulgence of a secret Inclination to Vice, though never ripened into Action, stains the Mind with Guilt, and justly exposes the Offender to the Punishment of Heaven. What a Scene of Horror does he lay open (4), when he exposes to our View the Wounds and Anguish of a guilty Conscience! With what Earnestness does he exhort his Reader (5) to prefer Conscience and Principle to Life itself, and not to be restrained from the Exercise of his Duty by the Threats of a Tyrant, or the Prospect of Death, in all the Circumstances of Cruelty and Terror. How justly does he expose the fatal Passion of Revenge (6), from the Ignorance and Littleness of the Mind that is carried away by it; from the Honour and Generosity of passing by Affronts, and forgiving Injuries; and from the Example of those who had been remarkable for their Wisdom and their Meekness, and especially from that of *Socrates*, who was so great a Proficient in the best Philosophy, that being sensible that his Persecutors could do him no Hurt, had not the least rising Wish to do them any: Who just before he was going to die, talk'd with that easy and chearful Composure, as if he had been going to take Possession of a Crown (7), and drank off the poisonous Bowl, as a Potion that was to help him forward to a happy Immortality.

Thus did the Testimony of a good Conscience support the wise and virtuous of the Heathens in their last Moments, while Guilt was sure to dwell upon the Mind, and deprive it of all Confidence in God. What *Plato* says to this Purpose is admirably good (8). "Know, *Socrates*, says he, that when any one is at the Point of Death, he is fill'd with anxious Doubts and Fears, from a Reflection on the Errors of his past Life; then it is that the Pains and Torments reserved in the other World for the Guilty, which he had before ridiculed as so many idle Fables, begin to affect his Soul, and to fill him with dreadful Apprehensions lest they should prove real. Thus, whether it be that the Mind is enfeebled with Age, or that having Death nearer at Hand, he examines Things

(3) *Juv.* Sat. 13. v. 208.

(4) *Ib.* v. 192, 210.

(5) *Sat.* 8. v. 79, 85.

(6) *Sat.* 13. v. 131.

(7) *Socrates* being ask'd by his Friends to give them the Reason of this serene Joy and noble Intrepidity; "I hope, he replied, to be re-united to the good and perfect Gods, and to be associated with better Men than those I leave upon Earth." *Plato's Dialogues*, p. 48, 51.

(8) *De Rep.* i. 5.

“ with greater Attention, his Soul is seiz’d with Fear and Terror, and, if he has injured any one, sinks into Despair ;
 “ while he, who has nothing to reproach himself with, feels
 “ that sweet Hope springing up in his Soul, which *Pindar* calls
 “ *The Nurse of old Age.*”

Socrates traces all the principal Duties to God and Man (9) in such a Manner, as is most likely to engage and prevail upon the Mind. He made as many Improvements in true Morality, as was possible to be made by the utmost Strength of human Reason, and in some Places he seems as if enlightened by a Ray from Heaven. In one of *Plato’s* Dialogues he prophesys, that a DIVINE PERSON, a true Friend and Lover of Mankind, would come into the World, to instruct them in the most acceptable Way of addressing their Prayers to the Majesty of Heaven, and describes him by the Great and Providential Title of *One that taketh Care of us.*

These were the Sentiments of some of the most celebrated of the Pagan Philosophers; whence Christianity receives this Testimony of its Truth, that the Purity of its moral Precepts, is confirmed by the Dictates of the unprejudic’d Reason, and unbiass’d Judgments of the wisest and best Men in all Ages. Can any Thing be a greater Confirmation of its Divinity, than its bearing those Signatures of eternal Reason, which are stamp’d on all Hearts? And that while the Works of the Heathens, however excellent, are mingled with Uncertainty and Mistake, this alone has the most remarkable Credentials of that eternal Truth, which is always consistent with itself, and at the greatest Distance from Error.

But here it may be asked, how are these sublime Conceptions consistent with Idolatry: with the Blindness of Men who paid Adoration to senseless Statues, who were continually adding to the Number of their Gods, and who were so stupid, as not only to build a Temple to *Publick Faith*, to *Virtue*, and other Deities of the like Kind; but even to worship the *Fever*, and to build an Altar to *Fear*?

To reconcile these seeming Contradictions, it is necessary, in a few Words, to throw what has already been said upon this Subject, into one Point of View.

It appears from the Account we have given of the Theology of the Ancients, that the *Egyptians*, *Greeks* and *Romans* worshipp’d only one Almighty, independent Being, the Father of Gods and Men, with a supreme Adoration; and that the several superior Deities publicly worshipp’d, were only different Names, or Attributes of the same God. This is asserted not only by seve-

(9) *Xenophon’s* memorable Things of *Socrates.*

ral of the Pagans, but even by St. *Austin*. Whether this Distinction was maintained by the Bulk of the People amongst the *Greeks* and *Romans*, is not so easy to determine; it is probable, that they might imagine them distinct Beings subordinate to the Supreme. However, there were others universally allowed to be of an inferior Class, and these were the national and tutelary Deities, among which last Number we may reckon the good Dæmons, or household Gods, which the *Romans*, upon conquering any Nation or City, invited to take up their Residence amongst them. These were undoubtedly worshipp'd with an inferior Kind of Adoration. Since the Stoic and Epicurean Philosophers, who allowed their Existence, believed them to be mortal, and that they were to perish in the general Conflagration, in which they imagined the World was to be destroy'd by Fire. To this *Pliny* alludes, when describing the Darkness and Horror that attended the Eruption of *Vesuvius*, he says, that some were lifting up their Hands to the Gods; but that the greater Part imagined, that the last and eternal Night was come, which was to destroy both the Gods and the World together.

This Distinction may be justified by the united Testimony of the Ancients; and indeed it in a great Measure removes the Absurdity of their continually introducing what were called new Gods; that is, new Mediators, and new Methods or Ceremonials to be added, on particular Occasions, to the ancient Worship.

The Idolatry of the Pagans, did not consist in paying a direct Adoration to the Statues, but in making them the (10) Medium of Worship; and therefore, whether the several Deities were reckoned to be inferior Beings, or only different Names or Ar-

(10) The Folly of representing the infinite and omnipresent Spirit, by a sensible Image, is obvious from a very small Degree of Reflection; and from hence arises the Crime of Idolatry, or representing him by the Works of Nature, or those of Mens Hands, as it is a Degradation of the Deity, and an Affront to the Being, whose glorious Essence is unlimited and unconfined; from hence proceeds that Exclamation of the Prophet, *Whereunto shall ye LIKEN me, saith the Lord, &c.*

When the *Israelites* made the Golden Calf, and cried out, *This is the God that brought us out of the Land of Egypt*, they must be supposed to mean *This represents the God that brought us out of the Land of Egypt*. They had lately left a Country fond of Symbols, where they had been used to see one Thing represented by another; and the Sun, the most glorious Image of the Deity, when he enters into *Taurus*, represented by a Bull. Had they been so stupid as to imagine this Calf which they had just made to be the God of their Fathers, the God that had wrought so many Miracles for them even before they had given him Existence; their Folly would be entirely inconsistent with the rational Nature of Man, and they must have been absolutely incapable both of moral and civil Government, and could only be accounted Idiots or Madmen.

tributes of one Supreme, yet their Symbols, the Sun, Moon and Stars, or the Statues erected to the Honour of their Gods, were never (except amongst the lowest and most ignorant of People) acknowledged as the ultimate Objects of Worship. In these Statues, however, the Deity was supposed to reside in a peculiar Manner.

But even this was not always the Case; it is very evident; that the Statues erected to the Passions, the Virtues, and the Vices, were not of this Class. The *Romans* had particular Places for offering up particular Petitions; they offered up their Prayers for Health in the Temple of *Salus*; they pray'd for the Preservation of their Liberties before the Statue of *Liberty*, and offered their Sacrifices to the Supreme before a Figure expressive of their Wants. *Fever*, in the Opinion of the most stupid of the Vulgar, could never be considered as a God, yet at the Altar of *Fever* they besought the Supreme, to preserve them from being infected with this Disorder, or to cure their Friends who were already infected by it: And at the Altar of *Fear*, they put up their Supplications, that they might be preserved from the Influence of a shameful Panic in the Day of Battle.

As this appears evidently to be the Case, it is no Wonder, that the Number of these Kind of Gods became very great. Some of these, by the Parade of Ceremonies that attended this Method of Devotion, were found to have a mighty Effect on the Minds of the Vulgar: So that when any Virtue began to lose Ground, a Temple, or at least an Altar erected to its Honour, was sure to raise it from its declining State, and to re-instate its Influence on the Heart of Man.

This appears to be a true Representation of the Case, from the Account which *Dionysius of Halicarnassus* gives (1) of the Reasons, which induc'd *Numa Pompilius* to introduce *Faith* into the Number of the *Roman* Divinities, and which, doubtless, gave Rise to all the other Deities of the same Kind, that were afterwards introduced. "To engage his People to mutual
" Faith and Fidelity, says he, *Numa* had Recourse to a Method
" hitherto unknown to the most celebrated Legislators; publick
" Contracts, he observed, were seldom violated, from the Re-
" gard paid to those who were Witnesses to any Engagement,
" while those made in Private, though in their own Nature no
" less indispensable than the other, were not so strictly observed;
" whence he concluded, that by deifying *Faith*, these Contracts
" would be still more binding: Besides, he thought it unrea-
" sonable, that while divine Honours were paid to Justice,

(1) *Dion. Halic. l. 2. c. 75.*

“ *Nemesis* and *Themis*; *Faith*, the most sacred and venerable
 “ Thing in the World, should receive neither publick nor pri-
 “ vate Honour; he therefore built a Temple to publick *Faith*,
 “ and instituted Sacrifices, the Charge of which was to be de-
 “ frayed by the Publick. This he did with the Hope, that a
 “ Veneration for this Virtue being propagated through the
 “ City, would insensibly be communicated to each Individual.
 “ His Conjectures proved true, and *Faith* became so revered,
 “ that she had more Force than even Witnesses and Oaths; so
 “ that it was the common Method, in Cases of Intricacy, for
 “ Magistrates to refer the Decision to the Faith of the contend-
 “ ing Parties.”

Thus it appears evident, that these Kind of Gods, and the
 Temples erected to their Honour, were founded not only on
 political, but on virtuous Principles. This was undoubtedly
 the Case, with respect to the *Greeks* as well as the *Romans*: For
 a Proposal being made at *Athens*, to introduce the Combats of
 the Gladiators; *first throw down*, cried out an *Athenian Philo-*
sopher from the midst of the Assembly, *throw down the Altar,*
erected by our Ancestors above a thousand Years ago to Mercy. Was
 not this to say, that they had no Need of an Altar to inspire a
 Regard to Mercy and Compassion, when they wanted publick
 Spectacles to teach a Savage Cruelty and Hardness of Heart?





APPENDIX.

CONTAINING

An Account of the various Methods of Divination by Astrology, Prodigies, Magic, Augury, the Aruspices and Oracles; with a short Account of Altars, sacred Groves and Sacrifices, Priests and Temples.

I. OF ASTROLOGY.

WE shall now unfold the Methods, by which the Names of the Heathen Gods laid the Foundation of several pretended Sciences; and this we think the more necessary in this Place, as it is a Subject which has a close Connection with the Origin of Idolatry. And here we must again turn our Eyes to the ancient *Egyptians*, who were not only the Inventors of Arts, but the Authors of the grossest Superstitions. We have already accounted for the Names given to the Signs of the Zodiac, which, in their first Institution, had an expressive Meaning, and which one would hardly imagine capable of producing the Multitude of superstitious Ceremonies, and extravagant Opinions which resulted from them; Ceremonies and Opinions diffused over the whole Earth, and propagated with Success in almost every Nation.

Astrology was doubtless the first Method of Divination, and probably prepared the Mind of Man for the other no less absurd Ways of searching into Futurity: And therefore a short View of the Rise of this pretended Science cannot be improper in this Place, especially as the History of these Absurdities is the best Method of consulting them. And indeed as this Treatise is chiefly designed for the Improvement of Youth, nothing can be of greater Service to them than to render them able to trace the

Origin



Origin of those pretended Sciences, some of which have even still an Influence on many weak and ignorant Minds. But to proceed,

The *Egyptians* becoming ignorant of the Astronomical Hieroglyphics, by Degrees look'd upon the Names of the Signs, as expressing certain Powers with which they were invested, and as Indications of their several Offices. The Sun on Account of its Splendor and enlivening Influence, was imagined to be the great Mover of Nature; the Moon had the second Rank of Powers, and each Sign and Constellation a certain Share in the Government of the World; the Ram had a strong Influence over the Young of the Flocks and Herds; the Ballance could inspire nothing but Inclinations to good Order and Justice; and the Scorpion excite only evil Dispositions; And, in short, that each Sign produced the Good or Evil intimated by its Name. Thus, if the Child happened to be born at the Instant when the first Star of the Ram rose above the Horizon, (when in order to give this Nonsense the Air of a Science, the Star was supposed to have its greatest Influence) he would be rich in Cattle; and that he who should enter the World under the Crab, should meet with nothing but Disappointment, and all his Affairs should go backwards and downwards. The People were to be happy whose King entered the World under the Sign *Libra*; but compleatly wretched if he should light under the horrid Sign *Scorpio*: The Persons born under *Capricorn*, especially if the Sun at the same Time ascended the Horizon, were sure to meet with Success, and to rise upwards like the wild Goat, and the Sun which then ascends for six Months together; the *Lion* was to produce Heroes; and the *Virgin* with her Ear of Corn, to inspire Chastity, and to unite Virtue and Abundance. Could any Thing be more extravagant and ridiculous! "This Way of Arguing, says an ingenious modern Author, is nearly like that of a Man, who should imagine, that in order to have good Wine in his Cellar, he need do no more than hang a good Cork at the Door."

The Case was exactly the same with respect to the Planets, whose Influence is only founded on the wild Supposition of their being the Habitation of the pretended Deities, whose Names they bear, and the fabulous Characters the Poets have given them.

Thus to *Saturn* they gave languid and even destructive Influences, for no other Reason, but because they had been pleas'd to make this Planet the Residence of *Saturn*, who was painted with gray Hairs and a Scythe.

To

To Jupiter they gave the Power of bestowing Crowns, and distributing long Life, Wealth and Grandeur, meerly because it bears the Name of the Father of Life.

Mars was supposed to inspire a strong Inclination for War; because it was believed to be the Residence of the God of War.

Venus had the Power of rendering Men voluptuous and fond of Pleasure, because they had been pleased to give it the Name of one, who, by some, was thought to be the Mother of Pleasure.

Mercury, though almost always invisible, would never have been thought to superintend the Prosperity of States, and the Affairs of Wit and Commerce, had not Men, without the least Reason, given it the Name of one who was supposed to be the Inventor of civil Polity.

According to the Astrologers, the Power of the ascending Planet is greatly increased by that of an ascending Sign; then the benign Influences are all united, and fall together on the Head of all the happy Infants which at that Moment enter the World (2); yet can any Thing be more contrary to Experience; which shews us, that the Characters and Events produced by Persons born under the same Aspect of the Stars, are so far from being alike, that they are directly opposite.

Thus it is evident, that Astrology is built upon no Principles, that it is founded on Fables, and on Influences void of Reality. Yet absurd as it is, and ever was, it obtain'd Credit, and the more it spread, the greater Injury was done to the Cause of Virtue. Instead of the Exercise of Prudence and wise Precaution, it substituted superstitious Forms and childish Practices, it enervated the Courage of the Brave by Apprehensions grounded on Puns and Quibbles, and encouraged the Wicked, by making them lay to the Charge of a Planet, those Evils which only proceeded from their own Depravity.

But

(2) "What compleats the Ridicule, says the *Abbe la Pluche*, to whom we are oblig'd for these judicious Observations is, that what Astronomers call the first Degree of the Ram, the Ballance, or of Sagitarius, is no longer the first Sign, which gives fruitfulness to the Flocks, inspires Men with a Love of Justice, or forms the Hero. It has been found that all the celestial Signs have, by little and little, receded from the vernal Equinox, and drawn back to the East: Notwithstanding this, the Point of the Zodiack that cuts the Equator is still call'd the first Degree of the Ram, though the first Star of the Ram be thirty Degrees beyond it, and all the other Signs in the same Proportion. When therefore any one is said to be born under the first Degree of the Ram, it was in Reality one of the Degrees of Pisces that then came above the Horizon; and when another is said to be born with a royal Soul, and heroic Dispositions, because at his Birth the Planet Jupiter ascended the

"Hori-

But not content with these Absurdities, which destroyed the very Idea of Liberty, they asserted that these Stars, which had not the least Connection with Mankind, govern'd all the Parts of the human Body (3), and ridiculously affirm'd, that the Ram presided over the Head; the Bull over the Gullet; the Twins over the Breast; the Scorpion over the Entrails; the Fishes over the Feet, &c. By this Means they pretended to account for the various Disorders of the Body; which was supposed to be in a good or bad Disposition, according to the different Aspects of these Signs. To mention only one Instance; they pretended that great Caution ought to be used in taking a Medicine under Taurus, or the Bull, because as this Animal chews his Cud, the Person would not be able to keep it in his Stomach.

Nay, the Influence of the Planets were extended to the Bowels of the Earth, where they were supposed to produce Metals. From hence it appears, that when Superstition and Folly are once on Foot, there is no setting Bounds to their Progress. Gold, to be sure, must be the Production of the Sun, and the Conformity in Point of Colour, Brightness and Value was a sensible Proof of it. By the same Way of Reasoning the Moon produced all the Silver to which it was related by Colour; Mars all the Iron, which ought to be the favourite Metal of the God of War; Venus presided over Copper, which she might well be supposed to produce, since it was found in Plenty in the Isle of Cyprus, which was supposed to be the Favourite Residence of this Goddess. By the same fine Way of Reasoning, the other Planets presided over the other Metals. The languid Saturn was set over Mines of Lead; and Mercury, on Account of his

" Horizon, in Conjunction with the first Star of Sagitary; Jupiter was
" indeed at that Time in Conjunction with a Star thirty Degrees eastward
" of Sagitary, and in good Truth it was the pernicious Scorpion that pre-
" sided at the Birth of this happy, this incomparable Child. *Abbe Pluche's*
Hist. of the Heavens, Vol. I. p. 255.

(3) Each Hour of the Day had also one; the Number seven, as being that of the Planets, became of mighty Consequence. The seven Days in the Week, a Period of Time handed down by Tradition, happened to correspond with the Number of the Planets; and therefore they gave the Name of a Planet to each Day; and from thence some Days in the Week were considered as more fortunate or unlucky than the rest; And hence seven Times seven, called the climacterical Period of Hours, Days, or Years, were thought extremely dangerous, and to have a surprising Effect on private Persons, the Fortune of Princes, and the Government of States. Thus the Mind of Man became distressed by imaginary Evils, and the Approach of these Moments, in themselves, as harmless as the rest of their Lives, has, by the Strength of Imagination, brought on the most fatal Effects.

Activity, had the Superintendency of Quicksilver; while it was the Province of Jupiter to preside over Tin, as this was the only Metal that was left him.

From hence the Metals obtained the Names of the Planets; and from this Opinion, that each Planet engender'd its own peculiar Metal, they at length conceived an Opinion, that as one Planet was more powerful than another, the Metal produced by the Weakest, was converted into another by the Influence of a stronger Planet. Lead, though a real Metal, and as perfect in its Kind as any of the rest, was considered as only a Half Metal, which through the languid Influences of old Saturn, was left imperfect; and therefore under the Aspect of Jupiter it was converted into Tin; under that of Venus, into Copper; and at last into Gold, under some particular Aspects of the Sun. And from hence, at last arose the extravagant Opinions of the Alchymists, who with wonderful Sagacity endeavour'd to find out Means for hastening these Changes or Transmutations, which, as they conceiv'd, the Planets perform'd too slowly; but, at last, the World was convinced that the Art of the Alchymist was as ineffectual as the Influences of the Planets, which, in a long Succession of Ages, had never been known to change a Mine of Lead to that of Tin, or any other Metal.

II. OF PRODIGIES.

WHOEVER reads the *Roman* Historians (4), must be surpriz'd at the Number of Prodigies which are constantly recorded, and which frequently fill'd the People with the most dreadful Apprehensions. It must be confess'd, that some of these seem altogether supernatural; while much the greater Part only consist of some of the uncommon Productions of Nature, which Superstition always attributed to a superior Cause, and represented as the Prognostications of some impending Misfortunes.

Of this Class may be reckoned the Appearance of two Suns, the Nights illuminated by Rays of Light, the Views of fighting Armies, Swords and Spears darting through the Air; Showers of Milk, of Blood, of Stones, of Ashes, or of Fire; and the Birth of Monsters, of Children, or of Beasts who had two Heads, or of Infants who had some Feature resembling those of the brute Creation. These were all dreadful Prodigies, which fill'd the People with inexpressible Astonishment, and the whole

(4) Particularly *Livy*, *Dionysius of Halicarnassus*, *Pliny*, and *Valerius Maximus*.

Roman Empire with an extreme Perplexity; and whatever unhappy Event follow'd upon these, was sure to be either caused or predicted by them.

Yet nothing is more easy than to account for these Productions; which have no Relation to any Events that may happen to follow them. The Appearance of two Suns has frequently happened in *England*, as well as in other Places, and is only caused by the Clouds being placed in such a Situation, as to reflect the Image of that Luminary; Nocturnal Fires, inflamed Spears, fighting Armies, were no more than what we call the *Aurora Borealis*, northern Lights, or inflam'd Vapours floating in the Air; Showers of Stones, of Ashes, or of Fire, were no other than the Effects of the Eruptions of some Volcano at a considerable Distance; Showers of Milk were only caused by some Quality in the Air condensing, and giving a whitish Colour to the Water; and those of Blood are now well known to be only the red Spots left upon the Earth, on Stones and the Leaves of Trees, by the Butterflies which hatch in hot or stormy Weather (5).

III. Of Magic.

MAGIC, or the pretended Art of producing, by the Assistance of Words and Ceremonies, such Events as are above the natural Power of Man, was of several Kinds, and chiefly consisted in invoking the Good and Benevolent, or the Wicked and mischievous Spirits. The first, which was called *Theurgia*, was adopted by the wisest of the Pagan World, who esteemed this as much as they despised the latter, which they call'd *Gootia*. *Theurgia* was, by the Philosophers, accounted a divine Art, which only served to raise the Mind to higher Perfection, and to exalt the Soul to a greater Degree of Purity; and they, who by Means of this Kind of Magic, were imagined to arrive at what was called Intuition, wherein they enjoyed an intimate Intercourse with the Deity, were believed to be invested with their Powers: So that it was imagined, that nothing was impossible for them to perform.

All who made Profession of this Kind of Magic aspired to this State of Perfection. The Priest, who was of this Order, was to be a Man of unblemish'd Morals, and all who join'd with him were bound to a strict Purity of Life; they were to abstain from Women, and from animal Food, and were forbid to defile themselves by the Touch of a dead Body. Nothing was

(5) This has been fully proved by *M. Reaumur*, in his History of Insects.

to be forgot in their Rites and Ceremonies; the least Omission or the least Mistake, rendered all their Art ineffectual: So that this was a constant Excuse for their not performing all that was required of them, though as their sole Employment, (after having arrived to a certain Degree of Perfection, by Fasting, Prayer, and the other Methods of Purification) was the Study of Universal Nature; they might gain such an Insight into physical Causes, as might enable them to perform Actions, that might very well fill the ignorant Vulgar with Amazement. And it is hardly to be doubted, but that this was all the Knowledge that many of them ever aspired after. In this Sort of Magic, *Hermes Trismegistus* and *Zoroaster* excell'd: And indeed it gain'd great Reputation amongst the *Egyptians*, *Chaldeans*, *Persians*, and *Indians*. In Times of Ignorance, a Piece of Clock-work, or some curious Machine, was sufficient to entitle the Inventor to the Works of Magick: And some have even asserted, that the *Egyptian* Magic, that has been render'd so famous by the Writings of the Ancients, consisted only in Discoveries drawn from the Mathematicks and natural Philosophy, since those *Greek* Philosophers, who travell'd into *Egypt* in order to obtain a Knowledge of their Sciences, return'd with only a Knowledge of Nature and religion, and some rational Ideas of their ancient Symbols.

But it can hardly be doubted, but that Magic in its grossest and most ridiculous Sense was practis'd in *Egypt*, at least amongst some of the Vulgar, long before *Pythagoras* or *Empedocles* travell'd into that Country.

The *Egyptians* had been very early accusom'd to vary the Signification of their Symbols, by adding to them several Plants, Ears of Corn, or Blades of Grass, to express the different Employments of Husbandry; but understanding no longer their Meaning, nor the Words that had been made use of on these Occasions, which were equally unintelligible, the Vulgar might mistake these for so many mysterious Practices observed by their Fathers; and hence they might conceive the Notion, that a Conjunction of Plants, even without being made use of as a Remedy, might be of Efficacy to preserve or procure Health. "Of these, says the *Abbe Pluche*, they made a "a Collection, and an Art by which they pretended to pro- "cure the Blessings, and provide against the Evils of Life." By the Assistance of these, Men even attempted to hurt their Enemies, and indeed the Knowledge of poisonous or useful Simples, might, on particular Occasions, give sufficient Weight to their empty Curles or Invocations. But these magic Incantations,

so contrary to Humanity, were detested and punished by almost all Nations, nor could they be tolerated in any.

Pliny, after mentioning an Herb, the throwing of which into an Army, it was said, was sufficient to put it to the Rout, asks; where was this Herb when *Rome* was so distress'd by the *Cimbri* and *Teutones*? Why did not the *Persians* make use of it when *Lucullus* cut their Troops in Pieces?

But amongst all the Incantations of Magic, the most solemn, as well as the most frequent, was that of calling up the Spirits of the Dead; this indeed was the Quintessence of their Art; and the Reader cannot be displeased to find this Mystery unravel'd.

An Affection for the Body of a Person, who in his Life-time was beloved, induced the first Nations to inter the Dead in a decent Manner; and to add to this melancholy Instance of their Esteem, those Wishes which had a particular Regard to their new State of Existence, the Place of Burial, conformable to the Custom of Characterizing all beloved Places, or those distinguish'd by a memorable Event, was pointed out by a large Stone, or a Pillar rais'd upon it. To this Place Families, and when the Concern was general, Multitudes repaired every Year, where, upon this Stone, were made Libations of Wine, Oil, Honey and Flour; and here they sacrificed and eat in common, having first made a Trench in which they burnt the Intrails of the Victim, and into which the Libation and the Blood was made to flow. They began with thanking God for having given them Life, and providing their necessary Food; and then praised him for the good Examples they had been favour'd with. From these melancholy Rites were banish'd all Licentiousness and Levity; and while other Customs chang'd, these continued the same. They roasted the Flesh of the Victim they had offer'd, and eat it in common, discoursing on the Virtues of him they came to lament.

All other Feasts were distinguished by Names suitable to the Ceremonies that attended them. These Funeral Meetings were simply call'd the *Manes*, that is, the Assembly. Thus the *Manes* and the *Dead* were Words that became synonymous. In these Meetings, they imagined that they renewed their Alliance with the Deceased, who, they suppos'd, had still a Regard for the Concerns of their Country and Family, and who, as affectionate Spirits, could do no less than inform them of whatever was necessary for them to know. Thus the Funerals of the Dead were at last converted into Methods of Divination, and an innocent Institution, into one of the grossest Pieces of Folly and Superstition.

But

But they did not stop here; they grew so extravagantly credulous, as to believe that the Phantom drank the Libations that had been poured forth, while the Relations were feasting on the rest of the Sacrifice round the Pit: And from hence became apprehensive lest the rest of the Dead should promiscuously throng about this Spot, to get a Share in the Repast they were supposed to be so fond of, and leave nothing for the dear Spirit for whom the Feast was intended. They then made two Pits or Ditches, into one of which they put Wine, Honey, Water and Flour, to employ the generality of the Dead; and in the other they poured the Blood of the Victim; when sitting down on the Brink, they kept off, by the Sight of their Swords, the Crowd of Dead who had no Concern in their Affairs, while they called him by Name, whom they had a Mind to cheer and consult, and desired him to draw near (6).

The Questions made by the Living were very intelligible; but the Answers of the Dead, as they consisted of Silence, were not so easily understood, and therefore the Priests and Magicians made it their Business to explain them. They retired into deep Caves, where the Darkness and Silence resembled the State of Death, and there fasted and lay upon the Skins of the Beasts they had sacrificed, and then gave for Answer the Dream which most affected them; or open'd certain Books appointed for this Purpose, and gave the first Sentence that offer'd. At other Times the Priest, or any Person who came to consult, took Care at his going out of the Cave, to listen to the first Words he should hear, and these were to be his Answer. And though they had no relation to the Business in Hand, they were turn'd so many Ways, and their Sense so violently wrested, that they made them signify almost any Thing they pleased. At other Times they had recourse to a Number of Tickets, on which were some Words or Verses, and these being thrown into an Urn, the first that was taken out was deliver'd to the Family.

IV. Of AUGURY.

THE superstitious Fondness of Mankind, for searching into Futurity, has given Rise to a vast Variety of Follies, all equally weak and extravagant. The *Romans*, in particular, found out almost innumerable Ways of Divination; all Nature had a Voice, and the most senseless Beings, and most trifling

(6) *Homer* gives the same Account of these Ceremonies, when *Ulysses* raises the Soul of *Tiresias*; and the same Usages are found in the Poem of *Silius Italicus*. And to these Ceremonies the Scriptures frequently allude, when the *Israelites* are forbid to assemble upon high Places,

Accidents, became Prefages of future Events. This introduced Ceremonies, founded on a mistaken Knowledge of Antiquity, that were the most childish and ridiculous, and which yet were performed with an Air of Solemnity. The Persons appointed to unravel the Decrees of Heaven, were those of the most respectable Characters, and the highest Stations, who received great Honour from the Privilege of exercising this Office.

Cicero, who was perfectly sensible of the Folly of these Practices, relates a Saying of *Cato*, who declared, that one of the most surprising Things to him was, how one Soothsayer could look another in the Face without laughing; and indeed that Priest must have a surprising Command of himself who could avoid smiling whenever he saw his Colleagues walking with a grave and stately Air, and holding up the augural Staff, to determine the Limits beyond which every Thing ceased to be prophetic.

Birds on account of their Swiftneſs in Flying, were ſometimes conſidered by the *Egyptians* as the Symbols of the Winds; and Figures of particular Species of Fowl, were ſet up to denote the Time when the near Approach of a periodical Wind was expected. From hence, before they undertook any Thing of Conſequence, as Sowing, Planting, or putting out to Sea, it was uſual for them to ſay (7), *Let us conſult the Birds*, meaning the Signs fix'd up to give them the neceſſary Informations they then ſtood in Need of. By doing this they knew how to regulate their Conduct; and it frequently happened, that when this Precaution was omitted, they had Reaſon to reproach themſelves for their Neglect. From hence Mankind miſtaking their Meaning, and retaining the Phraſe, *Let us conſult the Birds*, and perhaps hearing old Stories repeated of the Advantages ſuch and ſuch Perſons had received, by conſulting them in a critical Moment, when the Periodical Wind would have ruin'd their Affairs, they began to conceive an Opinion, that the Fowls which ſkim through the Air, were ſo many Meſſengers ſent from the Gods, to inform them of future Events, and to warn them againſt any diſaſterous Undertaking. From hence they took Notice of their Flight, and from their different Manner of Flying prognosticated good or bad Omens. The Birds were inſtantly grown wonderous wiſe, and an Owl who hates the Light, could not paſs by the Window of a ſick Perſon in the Night, where he was offended by the Light of a Lamp or a Candle, but his Hooting muſt be conſidered as Prophecy, that the Life of the poor Man was nearly at an End.

(7) *Abbe. Pluche's Hiſt. of the Heavens*, Vol. I. p. 241.

The Place where these Auguries were taken, amongst the *Romans*, was commonly upon an Eminence; they were prohibited after the Month of *August*, because that was the Time for the moulting of Birds, nor were they permitted on the Wane of the Moon, nor at any Time in the Afternoon, or when the Air was the least disturb'd by Winds or Clouds.

When all the previous Ceremonies were performed, the Augur cloath'd in his Robe, and holding his augural Staff in his Right-Hand, sat down at the Door of his Tent, look'd round him, then marked out the Divisions of the Heavens with his Staff, drew a Line from East to West, and another from North to South, and then offer'd up his Sacrifice. A short Prayer, the Form of which may be sufficiently seen, in that offer'd to *Jupiter*, at the Election of *Numa Pompilius*, which was as follows: "O Father *Jupiter*, if it be thy Will, that this *Numa Pompilius*, on whose Head I have laid my Hand, should be King of *Rome*, grant that there be clear and unerring Signs, within the Bounds I have describ'd." The Prayer being thus ended, the Priest turn'd to the Right and Left, and to whatever Point the Birds directed their Flight, in order to determine from thence, whether the God approved or rejected the Choice.

The Veneration which the *Romans* entertained for this Ceremonial of their Religion, made them attend the Result of the Augury with the most profound Silence, and the Affair was no sooner determined, than the Augur reported his Decision, by saying, *The Birds approve*, or *the Birds disapprove it*. However, notwithstanding the Augury might be favourable, the Enterprize was sometimes deferr'd, till they fancied it confirm'd by a new Sign.

But of all the Signs which happened in the Air, the most infallible was that of Thunder and Lightening, especially if it happened to be fair Weather. If it came on the Right-Hand it was a bad Omen, but if on the Left a good One, because, according to *Donatus*, all Appearances on that Side were supposed to proceed from the Right-Hand of the Gods.

Let us now take a View of the sacred Chickens; for an Examination into the Manner of their taking the Corn that was offer'd them, was the most common Method of taking the Augury. And indeed the *Romans* had such Faith in the Mysteries contain'd in their Manner of Feeding, that they hardly ever undertook any important Affair without first advising with them. Generals sent for them to the Field, and consulted them before they ventur'd to engage the Enemy, and if the Omen was unfavourable, they immediately desisted from their Enterprize. The sacred Chickens were kept in a Coop or Penn, and entrusted

trusted to the Care of a Person who, on Account of his Office, was called *Pullarius*. The Augur, after having commanded Silence, order'd the Penn to be open'd, and threw upon the Ground a handful of Corn. If the Chickens instantly leap'd out of the Penn, and peck'd up the Corn with such Eagerness as to let some of it fall from their Beaks, the Augury was called *Tripudium*, or *Tripudium Solistimum*, from its striking the Earth, and was esteem'd a most auspicious Omen; but if they did not immediately run to the Corn, if they flew away, if they walked by it without minding it, or if they scatter'd it abroad with their Wings, it portended Danger and ill Success. Thus the Fate of the greatest Undertakings, and even the Fall of Cities and Kingdoms, was thought to depend on the Appetite of a few Chickens.

Observations were also taken from the Chattering, Singing, or Hooting of Crows, Pies, Owls, &c. and from the Running of Beasts; as Heifers, Asses, Rams, Hares, Wolves, Foxes, Weefels and Mice, when these appeared in uncommon Places, cross'd the Way, or run to the Right or Left, &c. They also pretended to draw a good or bad Omen from the most common and trifling Actions or Occurrences of Life, as Sneezing, Stumbling, Starting, the Numbness of the little Finger, the Tingling of the Ear, the Spilling of Salt upon the Table, or Wine upon one's Cloaths, the accidental Meeting of a Bitch with Whelp, &c. It was also the Business of the Augurs to interpret Dreams, Oracles, and Prodigies.

The College of Augurs, as first instituted at *Rome* by *Romulus*, was only composed of three Persons, taken from the three Tribes, into which all the Inhabitants of the City were divided; but several others were afterwards added, and at last, according to a Regulation of *Scylla*, this College consisted of fifteen Persons, all of the first Distinction, the eldest of whom was called the Master of the College; "It was a Priesthood for Life, of a Character indelible, which no Crime or Forfeiture could efface; it was necessary that every Candidate should be nominated to the People by two Augurs, who gave a solemn Testimony upon Oath, of his Dignity and fitness for that Office" (8). The greatest Precautions were indeed taken in this Election; for as they were invested with such extraordinary Privileges, none were qualified but Persons of a blameless Life, and free from all personal Defects. The Senate could assemble in no Place but what they had consecrated. They frequently occasion'd the displacing of Magistrates, and the deferring of pub-

(8) *Middleton's Life of Cicero*.

lick Assemblies; "But the Senate, at last, considering that such an unlimited Power was capable of authorising a Number of Abuses, decreed that they should not have it in their Power to adjourn any Assembly that had been legally convened (9)."

Nothing can be more astonishing, than to find so wise a People as the *Romans* addicted to such Childish Fooleries. *Scipio*, *Augustus*, and many others have, without any fatal Consequence, despised the Chickens and the other Arts of Divination: But when the Generals miscarried in any Enterprize, the People laid the whole Blame on the Heedlessness with which they had been consulted, and if he had entirely neglected consulting them, all the Blame was thrown upon him who had preferred his own Forecast to that of the Fowls, while those who made these Kinds of Predictions a Subject of Railery, were accounted impious and prophane. Thus they construed, as a Punishment from the Gods, the Defeat of *Claudius Pulcher*, who when the sacred Chickens refused to eat what was set before them, ordered them to be thrown into the Sea; *If they won't eat*, said he, *they shall drink*.

V. Of the ARUSPICES.

IN the most early Ages of the World a Sense of Piety, and a Regard to Decency, had introduced a Custom of never sacrificing to him, who gave them all their Blessings, any but the soundest, the most fat and beautiful Victims. They were examined with the closest and most exact Attention, that none might be offered but the most perfect. This Ceremonial, which doubtless sprang at first from Gratitude, and some natural Ideas of Fitness and Propriety, at last degenerated into trifling Niceties and superstitious Ceremonies, which they conceived to be of the utmost Importance, and even commanded by the Deity. And it having been once imagined, that nothing was to be expected from the Gods, when the Victim was imperfect, the Idea of Perfection was united with Abundance of trivial Circumstances; such a Deity was fond of white Victims, others of Black, and others of Red. The Entrails were examined with peculiar Care, and the whole Ceremony was imagined to be entirely useless, if the least Defect was discovered; but, on the other Hand, if the Whole was without Blemish, their Duties were fulfill'd, and under an Assurance that they had engaged the Gods to be on their Side, they engaged in War, and in the most hazardous Undertakings, with such a Confidence of Success, as had the greatest Tendency to procure it.

(9) *Banier's Mythology*, Vol. I. p. 400.

The Idea of the Necessity of this Perfection naturally increased, as soon as it was believed to be an infallible Means of satisfying the Gods, and procuring their Assistance and Protection; and this introduced their calling in the Assistance of those who should aid the Priest in his Office, and make it their Business to study all the Rules necessary to be observed, to avoid the ill Consequences that might attend the slightest Mistake. These introduced all the Observances that followed; the Rules were observed merely for the sake of the Prediction they were to draw from them, they had no longer any Connection with the pious Motives that had at first instituted them; and it became their grand Principle, that the Perfection or Defects of the outward and inward Parts, was a Mark of the Consent or Disapprobation of the Gods. All the Motions of the Victim that was led to the Altar became so many Prophecies. If he advanced with an easy Air in a strait Line, and without offering Resistance, if he made no extraordinary Bellowing when he received the Blow, if he did not get loose from the Person that led him to the Slaughter, it was a Prognostick of an easy and flowing Success.

The Victim was knock'd down, but before its Belly was ripp'd open, one of the Lobes of the Liver was allotted to those who offer'd the Sacrifice, and the other to the Enemies of the State. That which was neither blemish'd nor wither'd, of a bright Red, and neither larger nor smaller than it ought to be, prognosticated great Prosperity to those for whom it was set apart; that which was livid, small, or corrupted, presaged the most fatal Mischiefs.

The next Thing to be considered was the Heart, which was also examined with the utmost Care, as was the Spleen, the Gall, and the Lungs; and if any of these were let fall, if they smelt rank, or were bloated, livid or wither'd, it presaged nothing but Misfortunes. *Lucan* has elegantly described almost all these Imperfections, as meeting in one Victim.

The Liver wet with putrid Streams he spy'd,
And Veins that threaten'd on the hostile Side;
Part of the heaving Lungs is no where found,
And thinner Films the sever'd Entrails bound;
No usual Motion stirs the panting Heart,
The chinky Vessels ooze in ev'ry Part:
The Cawl, where wrapt, the close Intestines lie,
Betrays its dark Recesses to the Eye.
One Prodigy superior threaten'd still,
The never failing Harbinger of Ill:

Lo! By the fibrous Liver's rising Head,
A second Rival Prominence is spread.

Rowe's Lucan.

After they had finish'd their Examination of the Entrails, the Fire was kindled, and from this also they drew several Presages. If the Flame was clear, if it mounted up without dividing, and went not out till the Victim was entirely consumed, this was a Proof that the Sacrifice was accepted; but if they found it difficult to kindle the Fire, if the Flame divided, if it play'd around instead of taking hold of the Victim, if it burnt ill, or went out, it was a bad Omen.

At Rome the Aruspices were always chosen from the best Families, and as their Employment was of the same Nature as the Augurs, they were as much honour'd. It was a very common Thing indeed to see their Predictions verified by the Event, especially in their Wars: Nor is this at all wonderful, the Prediction never lull'd them into Security, or prevented their taking every necessary Precaution; but on the contrary, the Assurance of Victory inspired that Intrepidity and high Courage, which in the common Soldiers was the principal Thing necessary to the Attainment of it. But if after the Appearance of a complete Favour from the Gods, whom they had address'd, their Affairs happen'd to miscarry, the Blame was laid on some other Deity. *Juno* or *Minerva* had been neglected. They sacrificed to them, recovered their Spirits, and behaved with greater Precaution.

However, the Business of the Aruspices was not restrained to the Altars and Sacrifices, they had an equal Right to explain all other Portents. The Senate frequently consulted them on the most extraordinary Prodigies.

"The College of the Aruspices (10), as well as those of the
"other religious Orders, had their particular Registers and
"Records, such as the Memorials of Thunder and Lightnings,
"the (1) *Tuscan* Histories, &c.

(10) Kennet's Roman Antiq. Lib. II. c. 4.

(1) *Romulus*, who founded the Institution of the Aruspices, borrow'd it from the *Tuscans*, to whom the Senate afterwards sent twelve of the Sons of the principal Nobility to be instructed in these Mysteries, and the other Ceremonies of their Religion. The Origin of this Art amongst the People of *Tuscany*, is related by *Cicero* in the following Manner: "A Peasant, says he, ploughing in the Field, his Plowshare running pretty deep in the Earth, turn'd up a Clod, from whence sprung a Child, who taught him and the other *Tuscans* the Art of Divination." See *Cicero* de Div. l. 2. This Fable undoubtedly means no more, than that this Child said to spring from a Clod of Earth, was a Youth of a very mean and obscure Birth, and that from him the *Tuscans* learnt this Method of Divination. But it is not known whether he was the Author of it, or whether he learnt it of the *Greeks* or other Nations,

VI. OF ORACLES.

IT is very evident, that whatever were the politic Reasons that induced the wisest Nations to continue and encourage the above Superstitions, which were but little regarded by some of the most learned and sensible Men among them, yet they all originally arose from the Imperfection of human Nature, the Dissatisfaction which a Man frequently finds in the Enjoyment of the present Moment, the Eagerness with which his Hopes and Fears stretch forwards into Futurity, a Possibility of regulating his Conduct, by knowing what would be the Result of particular Actions, added to that Curiosity and inquisitive Disposition, which adheres to the Minds of the greatest Part of Mankind. These prepared the Way for all the various Methods, which Superstition has pointed out for discovering future Events. This Weakness paved the Way for the ridiculous Extravagancies of Astrology, Magic, the innumerable little Observances rank'd under the Ideas of Prodigies, good and ill Omens, all the Whimsies of the Augurs and Aruspices, and all the Delusions of the Oracles.

Thus Mankind, by endeavouring to become something more, have in all Ages render'd themselves unhappy, subject to groundless Fears, and endless Inquietudes. The Knowledge of Futurity was wisely concealed from Mortals: This is a Truth that the Heathens themselves could not but confess; and *Cicero*, though a *Roman*, though an Augur gives us his Sentiments on this Subject, with that affecting Elegance of Expression, which shews that he spoke the naked Sentiments of his Heart. “ In what a deep Melancholy, says he, had *Priam* spent the Remainder of his Days, had he been sensible of the unhappy Fate that awaited him? Would the three Consulships, the three Triumphs of *Pompey*, have given him the smallest Beam of Joy, had he been able to foresee what even we cannot mention without Tears, that on a fatal Day, after the Loss of a Battle, and the total Defeat of his Army, he should fall in the Desarts of *Egypt*? And oh! What would *Cæsar* have thought, if he too had been sensible that in the Midst of that very Senate, which he had composed of his Friends and his Creatures, he should be stabb'd near the Statue of *Pompey*, in the Sight of his Guards, and cover'd with Wounds by his best Friends; that his Body would be abandoned, and not a Man dare to assist him. It is surely then much better to be ignorant of the Evils of Futurity than to know them.”

The

The *Egyptians*, one of the most inquisitive Nations on Earth, were probably versed in most of the above Methods of Divination, at the Time when *Moses* led the *Israelites* into the Wilderness. They had frequently heard him talk of consulting his God; they had seen him go out for this Purpose, and at his Return had heard him predict Things that were speedily to come to pass, and the Event always answer'd to what he had foretold. They were terrified by miraculous Events, which as they were above the Power of Man to perform, they probably considered them only as some Phænomenon in Nature, or in Providence, which he by his Knowledge in Astrology, or some of the other Arts of Divination, was enabled to foresee, and which he was willing to impose upon them, as a Proof of his acting under the Authority and Influence of Heaven. Filled with these Ideas, no sooner was the Effect of one Prediction over, than they relapsed into Scepticism and a fond Security; but at last wearied out by their Sufferings, and in some measure convinced in Spite of themselves, they relinquish'd the Advantage they reap'd from the Slavery of the *Israelites*, and gave them Permission to retire out of the Country; but finding that they had escaped the Power of a formidable Army, and had miraculously cross'd the Red Sea in Safety, while the King and all his Forces were drown'd, they were probably conquer'd by the Strength of the Conviction, and convinced that the Whole was miraculous, and that God really condescended to foretel Things to come; and that had their Priests consulted him in the same Manner *Moses* had done, all the Evils that had fallen upon them might have been prevented. The Priests were then doubtless reproach'd for their Negligence, when to satisfy the Desires of the People, they might be oblig'd to consult their Gods upon the Mountains, their usual Places of Worship, and to support their Credit with the People by pretended Revelations.

It is not improbable but that this might be the first Rise of Oracles, as the moving Temple or Tabernacle of the *Israelites*, in which God was consulted, might spread the Opinion of Oracles amongst the Neighbouring Nations, and give the first Intimation of building a Temple. The Priests and Magi, who were utterly unacquainted with the Methods and Ceremonials necessary to obtain an Answer to their Petitions, had recourse to several Methods, which served at once to amuse the People, to inspire them with the Idea of their extraordinary Penetration, and to give the Air of Science to the Art of interpreting the Will of the Gods; which they almost always took Care to express in such ambiguous Terms, as to prevent any Dishonour
falling

falling upon their Order, by a Contrariety between the Event and the Prediction.

Of all the Nations upon Earth, *Greece* was the most famous for Oracles, and some of their wisest Men have endeavoured to vindicate them upon solid Principles, and refin'd Reasonings. *Xenophon* expatiates on the Necessity of consulting the Gods by Augurs and Oracles. He represents Man as naturally ignorant of what is advantageous or destructive to himself; that he is so far from being able to penetrate into the future, that the present itself escapes him; that his Designs may be frustrated by the slightest Objects; that the Deity alone, to whom all Ages are present, can impart to him the infallible Knowledge of Futurity; that no other Being can give Success to his Enterprizes; and that it is highly reasonable to believe that he will guide and protect those who adore him with a pure Affection, who call upon him, and consult him with a sincere and humble Resignation. How surprising it is that such refined and noble Principles should be brought to defend the most puerile and absurd Opinions! For what Arguments can vindicate their presuming to interrogate the most high, and oblige him to give Answers concerning every idle Imagination and unjust Enterprize.

Oracles were thought by the *Greeks* to proceed in a more immediate Manner from God than the other Arts of Divination; and on this Account scarce any Peace was concluded, any War engaged in, any new Laws enacted, or any new Form of Government instituted without consulting Oracles. And therefore *Minos*, to give his Laws a proper Weight with the People, ascrib'd to them a divine Sanction, and pretended to receive from *Jupiter*, Instructions how to new Model his Government. And *Lycurgus* made frequent Visits to the Delphian Oracle, that the People might entertain a Belief, that he received from *Apollo* the Platform which he afterwards communicated to the *Spartans*. These pious Frauds were an effectual Means of establishing the Authority of Laws, and engaging the People to a Compliance with the Will of the Law-giver. Persons thus inspired were frequently thought worthy of the highest Trust; so that they were sometimes advanced to regal Power, from a Persuasion "That as they were admitted to the Counsels of the Gods, they "were best able to provide for the Safety and Welfare of "Man (2)."

This high Veneration for the Priests of the Oracles, being the strongest Confirmation, that their Credit was thoroughly established, they suffered none to consult the Gods but those

(2) *Potter's Antiquities of Greece*, Vol. I. p. 263.

brought Sacrifices and rich Presents to them; whence few, besides the Great, were admitted. This Proceeding served at once to enrich the Priests, and to raise the Character of the Oracles amongst the Populace, who are always apt to despise what they are too familiarly acquainted with: Nor were the Rich, or even the greatest Prince admitted, except at those particular Times when the God was in a Disposition to be consulted.

One of the most antient Oracles, of which we have received any particular Account, was that of *Jupiter* at *Dodona*, a City said to be built by *Deucalion*, after that famous Deluge which bears his Name, and which destroy'd the greatest Part of *Greece*. It was situated in *Epirus*, and here was the first Temple that ever was seen in *Greece*. According to *Herodotus*, both this and the Oracle of *Jupiter Hammon* had the same Original, and both owed their Institution to the *Egyptians*. The Rise of this Oracle is indeed wrapped up in Fable. Two black Pigeons, say they, flying from *Thebes* in *Egypt*, one of them settled in *Lybia*, and the other flew as far as the Forest of *Dodona*, a Province in *Epirus*, where sitting in an Oak, she inform'd the Inhabitants of the Country, that it was the Will of *Jupiter* that an Oracle should be founded in that Place. *Herodotus* gives two Accounts of the Rise of this Oracle, one of which clears up the Mystery of this Fable. He tells us, that he was informed by the Priests of *Jupiter*, at *Thebes* in *Egypt*, that some *Phœnician* Merchants carried off two Priestesses of *Thebes*, that one was carried into *Greece*, and the other into *Lybia*. She who was carried into *Greece*, took up her Residence in the Forest of *Dodona*, and there, at the Foot of an Oak, erected a small Chapel in Honour of *Jupiter*, whose Priestess she had been at *Thebes* (3).

We learn from *Servius* (4), that the Will of Heaven was here explain'd by an old Woman, who pretended to find out a Meaning to explain the Murmurs of a Brook that flowed from the Foot of the Oak. After this, another Method was taken, attended with more Formalities; Brazen Kettles were suspended in the Air, with a Statue of the same Metal, with a Whip in his Hand (5); this Figure, when moved by the Wind, struck against the Kettle that was next it, which also causing all the

(3) The *Abbe Sallier* takes this Fable to be built upon the double Meaning of the Word *ωιδειαι*, which in *Attica*, and several other Parts of *Greece*, signifies Pigeons, while in the Dialect of *Epyrus*, it meant old Women. See *Mem. Acad. Belles Lettres*, Vol. 5. p. 35.

(4) *Servius* in 3. *Æn.* 5. 466.

(5) As this was evidently a Figure of *Osiris*, which was on particular Occasions represented with a Whip in his Hand, it is an additional Proof, that this Oracle was derived from *Egypt*.

other Kettles to strike against each other, raised a clattering Din, which continued for some Time, and from these Sounds she formed her Predictions.

Both these Ways were equally absurd, for as in each the Answer depended solely on the Invention of the Priestesses, she alone was the Oracle. *Suidas* informs us, that the Answer was given by an Oak in this Grove, as *Homer* also has deliver'd (6); and as it was generally believed to proceed from the Trunk, it is easy to conceive how this was perform'd; for the Priestesses had nothing more to do than to hide herself in the Hollow of an old Oak, and from thence to give the pretended Sense of the Oracle, which she might the more easily do, as the Distance the Suppliant was obliged to keep, was an effectual Means to prevent the Cheat from being discovered.

There is one remarkable Circumstance relating to this Oracle yet remaining, and that is, that while all the other Nations received their Answer from a Woman, the *Bæotians* alone received it from a Man, and the Reason given for it is as follows: During the War between the *Thracians* and *Bæotians*, the latter sent Deputies to consult this Oracle of *Dodona*, when the Priestesses gave them this Answer, of which she doubtless did not foresee the Consequence, *If you would meet with Success, you must be guilty of some impious Action.* The Deputies no Doubt surpriz'd, and perhaps exasperated, by imagining that the Priestesses prevaricated with them in order to please the *Pelasgi*, from whom she was descended, and who were in a strict Alliance with the *Thracians*, resolved to fulfil the Decree of the Oracle; and therefore seizing the Priestesses burnt her alive; alledging, that this Action was justifiable in whatever Light it was consider'd, that if she intended to deceive them, it was fit she should be punished for the Deceit; or, if she was sincere, they had only literally fulfilled the Sense of the Oracle. The two remaining Priestesses (for, according to *Strabo*, the Oracle at that Time had usually Three) highly exasperated at this Cruelty, caused them to be seized, and as they were to be their Judges, the Deputies pleaded the Illegallity of their being tried by Women. The Justice of this Plea was admitted by the People, who allowed two Priests to try them in Conjunction with the Priestesses, on which being acquitted by the former, and condemned by the latter,

(6) Τὸν δὲ Λωδῶναι φάτο Βίμναι, ὃ φρεν θεῶν
Ἐκ δρυὸς ὑψηλῆς Διὸς Β. λυ ἱπακύν.

HOM. Od. 19.

the Votes being equal, they were released. For this Reason the *Bæotians*, for the future, received their Answers from the Priests.

The Oracle of *Jupiter Hammon* in *Lybia*, we have already said, was derived from *Egypt*, and is of the same Antiquity as the former of *Dodona*, and though surrounded by a large Tract of burning Sands, was extremely famous. This Oracle gave his Answers not by Words, but by a Sign. What was called the Image of the God, was carried about in a gilded Barge on the Shoulders of his Priests, who moved whithersoever they pretended the divine Impulse directed them. This appears to have been nothing more than the Mariners Compass (7), the Use of which was not entirely unknown to that Age, tho' so long kept secret from the *Europeans*. It was adorned with precious Stones, and the Barge with many Silver Goblets hanging on either Side; and these Processions were accompanied with a Troop of Matrons and Virgins singing Hymns in Honour of *Jupiter*. These Priests refused the Bribes offered them by *Lysander*, who wanted their Assistance to help him to change the Succession to the Throne of *Sparta*. However, they were not so scrupulous when *Alexander*, either to gratify his Vanity, or to screen the Reputation of his Mother, took that painful March through the Desarts of *Lybia*, in order to obtain the Honour of being called the Son of *Jupiter*, a Priest stood ready to receive him, and saluted him with the Title of, *Son of the King of Gods*.

The Oracle of *Apollo* at *Delphos*, was one of the most famous in all Antiquity. This City stood upon a Declivity about the Middle of Mount *Parnassus*; it was built on a small Extent of even Ground, and surrounded with Precipices, that fortified it without the Help of Art (8). *Diodorus Siculus* relates (9) a Tradition of a very whimsical Nature, which was said to give Rise to this Oracle. There was a Hole in one of the Valleys, at the Foot of *Parnassus*, the Mouth of which was very strait; the Goats that were feeding at no great Distance, coming near it began to skip and frisk about in such a Manner, that the Goat-herd being struck with Surprise, came up to the Place, and leaning over it, was seiz'd with such an Enthusiastic Impulse, or temporary Madness, as prompted him to utter some extravagant Expressions which pass'd for Prophecies. The Report of this extraordinary Event drew thither the Neighbouring People, who on approaching the Hole were seiz'd with the same Trans-

(7) *Umbilico similis, smaragdo & gemmis coagmentatus. Hunc navigio aurato gestant sacerdotes.* Q. CURTIUS, l. 4, c. 7.

(8) Strabo, lib. 14. p. 427, 428.

(9) Diod. 4, 1.

ports. Surprized at so astonishing a Prodigy, the Cavity was no longer approach'd without Reverence. The Exhalation was concluded to have something divine in it: They imagined it proceeded from some friendly Deity, and from that Time bestowed a particular Worship on the Divinity of the Place, and regarded what was delivered in these Fits of Madness as Predictions; and here they afterwards built the City and Temple of *Delphos*.

This Oracle, it was pretended, had been possess'd by several successive Deities, and at last by *Apollo*, who rais'd its Reputation to the greatest Height. It was resorted to, by Persons of all Stations, by which it obtained immense Riches, which exposed it to be frequently plunder'd. At first it is said the God inspired all indifferently who approach'd the Cavern; but some having in this fit of Madness thrown themselves into the Gulf, they thought fit to choose a Priestess, and to set over the Hole a Tripod, or three-legged Stool, whence she might without Danger catch the Exhalations; and this Priestess was call'd *Pythia*, from the Serpent *Python*, slain by *Apollo*. For a long Time none but Virgins possessed this Honour, till a young *Thessalian*, called *Echecrates*, falling in Love with the Priestess, who was at that Time very beautiful, ravish'd her; when to prevent any Abuses of the like Kind for the future, the Citizens made a Law to prohibit any Woman being chosen under fifty Years old. At first they had only one Priestess, but afterwards they had two or three.

The Oracles were not delivered every Day; but the Sacrifices were repeated till the God was pleased to deliver them, which frequently happened only one Day in the Year. *Alexander* coming here in one of these Intervals, after many Entreaties to engage the Priestess to mount the Tripod, which were all to no Purpose; the Prince growing impatient at her Refusal, drew her by Force from her Cell, and was leading her to the Sanctuary, when saying, *My Son thou art invincible*, he cry'd out that he was satisfied, and needed no other Answer.

Nothing was wanting to keep up the Air of Mystery, in order to preserve its Reputation, and to procure it Veneration. The neglecting the smallest Punctilio was sufficient to make them renew the Sacrifices that were to precede the Response of *Apollo*. The Priestess herself was obliged to prepare for the Discharge of her Duty, by fasting three Days, bathing in the Fountain of *Castalia*, drinking a certain Quantity of the Water, and chewing some Leaves of Laurel gathered near the Fountain. After these Preparations the Temple was made to shake,

which pass'd for the Signal given by *Apollo* to inform them of his Arrival, and then the Priests led her into the Sanctuary and placed her on the Tripod, when beginning to be agitated by the divine Vapour, her Hair stood an End, her Looks became wild, her Mouth began to foam, and a Fit of trembling seiz'd her whole Body. In this Condition she seemed to struggle to get loose from the Priests, who pretended to hold her by Force, while her Shrieks and Howlings, which resounded through the Temple, filled the deluded By-standers with a Kind of sacred Horror. At last being no longer able to resist the Impulses of the God, she submitted, and at certain Intervals uttered some unconnected Words, which were carefully picked up by the Priests, who put them in Connection, and gave them to the Poets, who were also present to put them into a Kind of Verse, which was frequently stiff, unharmonious, and always obscure; this occasion'd that Piece of Raillery, that *Apollo* the Prince of the Muses was the worst of the Poets. One of the Priestesses who was called *Phemonoe*, is said to have pronounced her Oracles in Verse; in latter Times they were contented with delivering them in Prose, and this, in the Opinion of *Plutarch*, was one of the Reasons of the Declension of this Oracle.

Craesus intending to make Trial of the several Oracles of Greece, as well as that of *Lybia*, commanded the respective Ambassadors to consult them all on a stated Day, and to bring the Responses in Writing. The Question propos'd was, "What is *Craesus*, the Son of *Alyattes*, King of *Lydia*, now doing?" The rest of the Oracles fail'd; but the *Delphian* answer'd truly, that "He was boiling a Lamb and a Tortoise together in a brazen Pot." This gain'd his Confidence and a Profusion of the richest Offerings. In Return, the Oracle on the next Enquiry, inform'd him that "By making War upon the *Persians*, he should destroy a great Empire." The Event is well known. This vain Confidence lost him both his Crown and Liberty (10).

Trophonius, who according to some Authors, was no more than a Robber, or at most a Hero, had an Oracle in *Beotia*, which acquired great Reputation. *Pausanias*, who had consulted it, and gone through all its Formalities, has given a very particular Description of it, and from him we shall extract a short History of this Oracle.

The sacred Grove of *Trophonius*, says this Author (11), is at a small Distance from *Lebadea*, one of the finest Cities in Greece;

(10) Herodot. in Clio.

(11) Pausan. Lib. 9, p. 602, 604.

and in this Grove is the Temple of *Trophonius*, with his Statue, the Workmanship of *Praxiteles*. Those who apply to this Oracle must perform certain Ceremonies before they are permitted to go down into the Cave where the Response is given. Some Days must be spent in a Chapel dedicated to Fortune and the good Genii, where the Purification consists in Abstinence from all Things unlawful, and in making use of the cold Bath. He must sacrifice to *Trophonius* and all his Family, to *Jupiter*, to *Saturn*, and to *Ceres*, surnam'd *Europa*, who was believed to have been the Nurse of *Trophonius*. The Diviners consulted the Entrails of every Victim, to discover if it was agreeable to *Trophonius* that the Person should descend into the Cave. If the Omens were favourable, he was led that Night to the River *Hercyna*, where two Boys anointed his Body with Oil. Then he was conducted as far as the Source of the River, where he was obliged to drink two Sorts of Water, that of *Lethe*, to efface from his Mind all profane Thoughts, and that of *Mnemosyne*, to enable him to retain whatever he was to see in the sacred Cave; he was then presented to the Statue of *Trophonius*, to which he was to address a short Prayer; he then was cloathed in a Linen Tunic adorned with sacred Fillets; and at last was conducted in a solemn Manner to the Oracle, which was inclosed within a Stone Wall on the Top of a Mountain.

In this Inclosure was a Cave form'd like an Oven, the Mouth of which was narrow, and the Descent to it not by Steps, but by a short Ladder; on going down there appeared another Cave, the Entrance to which was very strait. The Suppliant, who was obliged to take a certain Composition of Honey in each Hand, without which he could not be admitted, prostrated himself on the Ground, and then putting his Feet into the Mouth of the Cave, his whole Body was forcibly drawn in.

Here some had the Knowledge of Futurity by Vision; and others by an audible Voice. They then got out of the Cave in the same Manner as they went in, with their Feet foremost, and prostrate on the Earth. The Suppliant going up the Ladder was conducted to the Chair of *Mnemosyne*, the Goddess of Memory, in which being seated, he was questioned on what he had heard and seen; and from thence was brought into the Chapel of the good Genii, where having stay'd till he had recovered from his Affright and Terror, he was obliged to write in a Book all that he had seen or heard, which the Priests took upon them to interpret. There never was but one Man, says *Pausanias*, who lost his Life in this Cave, and that was a Spy who had been sent by *Demetrius*, to see whether in that holy Place

Place there was any Thing worth plundering. The Body of this Man was afterwards found at a great Distance; and indeed it is not unlikely, that his Design being discovered, he was assassinated by the Priests, who might carry out his Body by some secret Passage, at which they went in and out without being perceived.

The Oracle of the *Branchidae*, in the Neighbourhood of *Miletus*, was very ancient, and in great Esteem. *Xerxes* returning from *Greece*, prevail'd on its Priests to deliver up its Treasures to him, and then burnt the Temple, when to secure them against the Vengeance of the *Greeks*, he granted them an Establishment in the most distant Part of *Asia*. After the Defeat of *Darius* by *Alexander*, this Conqueror destroy'd the City where these Priests had settled, of which their Descendants were then in actual Possession; and thus punish'd the Children for the Perfidy of their Fathers.

The Oracle of *Apollo* at *Claros*, a Town of *Ionia* in *Asia Minor*, was very famous, and frequently consulted. *Claros* was said to be founded by (1) *Manto* the Daughter of *Tiropolis*, some Years before the taking of *Troy*. The Answers of this Oracle, says *Tacitus* (2), were not given by a Woman but by a Man, chose out of certain Families, and generally from *Miletus*. It was sufficient to let him know the Number and Names of those who came to consult him; after which he retired into a Cave, and having drank of the Waters of a Spring that ran within it, delivered Answers in Verse upon what the People had in their Thoughts, though he was frequently ignorant, and unacquainted with the Nature and Rules of Poetry. "It is said, our Author adds, that he foretold the sudden Death of *Germanicus*, but in dark and ambiguous Terms."

Pausanias mentions an Oracle of *Mercury*, in *Achaia*, of a very singular Kind, after a Variety of Ceremonies, which it is needless here to repeat, they whispered in the Ear of the God, and told him, what they were desirous of knowing; then stopping their Ears with their Hands, they left the Temple, and the first Words they heard after they were out of it, was the Answer of the God.

(1) *Manto* has been greatly extolled for her Prophetic Spirit; and fabulous History informs us, that lamenting the Miseries of her Country, she dissolved away in Tears, and that these formed a Fountain, the Water of which communicated the Gift of Prophecy to those who drank it; but being at the same Time unwholesome, it brought on Diseases and shortened Life.

(2) *Tacit. Annal. l. 2. c. 54.*

But

But it would be an endless Task to pretend to enumerate all the Oracles, which were so numerous, that *Van Dale* gives a List of near three Hundred, most of which were in *Greece*. Not that all these ever subsisted at the same Time, the ancient Ones were frequently neglected, either from a Discovery of the Impostures of their Priests, or by the Countries in which they were placed being laid waste by War, Earthquakes, or the other Accidents to which Cities and Kingdoms are exposed.

But no Part of *Greece* had so many Oracles as *Beotia*, which were there numerous, from its abounding in Mountains and Caverns; for as Mr. *Fontenelle* observes, nothing was more convenient for the Priests than these Caves, which not only inspired the People with a Sort of religious Horror, but afforded the Priests an Opportunity of forming secret Passages, of concealing themselves in hollow Statues, and of making Use of all the Machines, and all the Arts necessary to keep up the Delusion of the People, and to encrease the Reputation of the Oracles.

Nothing is more remarkable than the different Manners by which the Sense of the Oracles was convey'd; besides the Methods already mentioned, in some the Oracle was given from the Bottom of the Statue, to which one of the Priests might convey himself by a subterranean Passage. In others by Dreams; in others again by Lots, in the Manner of Dice; containing certain Characters or Words, which were to be explained by Tables made for that Purpose. In some Temples the Enquirer threw them himself, and in others they were dropp'd from a Box; and from hence arose the proverbial Phrase, *The Lot is fallen*. Childish as this Method of deciding the Success of Events by a Throw of Dice may appear, yet it was always preceded by Sacrifices and other Ceremonies.

In others the Question was proposed by a Letter, sealed up and given to the Priest, or left upon the Altar, while the Person sent with it was obliged to lie all Night in the Temple, and these Letters were to be sent back unopen'd with the Answer. Here this wonderful Art consisted in the Priests knowing how to open a Letter without injuring the Seal, an Art still practis'd, on particular Occasions, in all the General Post-Offices in *Europe*. A Governor of *Cilicia*, whom the *Epicureans* endeavour'd to inspire with a Contempt for the Oracles, sent a Spy to that of *Mopsus* at *Mallos*, with a Letter well sealed up; as this Man was lying in the Temple, a Person appeared to him and utter'd the Word *Black*. This Answer he carried to the Governor, which fill'd him with Astonishment, though it appeared ridiculous to the *Epicureans*, to whom he communicated it, when to convince

convince them of the Injustice of the Raillery on the Oracle, he broke open the Letter, and shew'd them that he had wrote these Words, *Shall I sacrifice to thee a White Ox or a Black?* The Emperor *Trajan* made a like Experiment on the God at *Heliopolis*, by sending him a Letter sealed up, to which he requested an Answer. The Oracle commanded a Blank Paper, well folded and sealed, to be given to the Emperor, who, upon his receiving it, was struck with Admiration at seeing an Answer so correspondent to his own Letter, in which he had wrote nothing.

The general Characteristic of Oracles, says the justly admired *Rollin* (3), were Ambiguity, Obscurity, and Convertability; so that one Answer would agree with several different and even opposite Events; and this was generally the Case when the Event was in the least dubious. *Trajan* convinced of the Divinity of the Oracle, by the Blank Letter above mentioned, sent a second Note, wherein he desired to know, whether he should return to *Rome* after the Conclusion of the War which he had then in View; the Oracle answer'd this Letter by sending to him a Vine broke in Pieces. The Prediction of the Oracle was certainly fulfilled; for the Emperor dying in the War, his Body, or if you please his Bones, represented by the broken Vine, were carried to *Rome*. But it would have been equally accomplished had the *Romans* conquer'd the *Parthians*, or the *Parthians* the *Romans*; and whatever had been the Event, it might have been construed into the Meaning of the Oracle. Under such Ambiguities they eluded all Difficulties, and were hardly ever in the Wrong. In this all their Art, and all their superior Knowledge consisted; for when the Question was plain, the Answer was commonly so too. A Man requesting a Cure for the Gout, was answered by the Oracle, that he should drink nothing but cold Water. Another desiring to know by what Means he might become rich, was answer'd by the God, that he had no more to do but to make himself Master of all between *Sicyon* and *Corinth* (4).

VII. Of ALTARS, open TEMPLES, sacred GROVES, and SACRIFICES.

ALTARS and Sacrifices mutually imply each other, and were immediately consequent to the Fall of Man: Tho' the original Altars were simple, being compos'd of Earth or Turf, or unhewn Stones. There is great Probability that the Cloathing of

(3) Antient Hist. Vol. 5. p. 25.

(4) Banier, Vol. 1.

our first Parents consisted of the Skins of Beasts sacrificed by *Adam* in the Interval between his Offence and Expulsion from Paradise. *Cain* and *Abel*, *Noah* and the Patriarchs, pursued the Practice. Even those who forsook the living God, yet continu'd this early Method of Worship. These Idolaters at first imitated the simple Manner in which they had been raised by *Noah*. But the Form and Materials insensibly chang'd; there were some square, others long, round, or triangular. Each Feast obtained a peculiar Ceremonial, and an Altar of a particular Form. Sometimes they were of common Stone, sometimes of Marble, Wood, or Brass. The Altar was surrounded with Carvings in Bas-relief, and the Corners ornamented with Heads of various Animals. Some reach'd no higher than to the Knee, others were rear'd as high as the Wasse, while others were much higher. Some again were solid, others hollow, to receive the Libations and the Blood of the Victims. Others were portable, resembling a Trevet, of a magnificent Form, to hold the Offering from the Fire, into which they threw Frankincense, to over-power the disagreeable Smell of the Blood and burning Fat. In short, what had been approved on some important Occasion pass'd into a Custom, and became a Law.

Where the *Altars* were placed, *there* was said to be in the early Ages of the World an *House* or *Temple* of *JEHOVAH*, which was mostly upon Eminencies, and always uncovered. Where they could be had, upright Stones were erected near them. This in Scripture is called *setting up a Pillar*; nor was it done without a particular Form of Consecration. The Behaviour of the Patriarch *Jacob*, to which we refer the Reader (5), will explain the Whole.

It is said of *Moses* likewise, *That he rose up early in the Morning, and builded an Altar under the Hill, and twelve Pillars &c.* (6) The entire Work of these sacred Eminencies was surrounded at a convenient Distance, by a Mound or Trench thrown up, in order to prevent the profane Intrusion of the People (7).

At other Times the Altars were inclosed by *Groves* of *Oak* (8). Whence this Tree is said to be sacred to *Jove*. The Heathens, when they left the Object, yet continu'd this Usage also of the original Worship; which indeed was so link'd to Idolatry, that it became necessary for *Moses* to forbid the *Hebrews* planting Groves about their Altars, to prevent their falling into the Practices of the Nations round about them. These Groves

(5) Gen. xxviii. 18, 19, 20, 21, 22, and xxxv. 7, 14, 15.

(6) Exod. xxiv. 4. *Tbecketh, inferius, deorsum*, on the Declivity of the Hill.

(7) Exod. xix. 12, 23.

(8) Gen. xxi. 33. xii. 6, 7. xxxv. 4. xiii. 18. Deut. xi. 30. Judges ix. 6, &c.

were hung with Garlands and Chaplets of Flowers, and with a Variety of Offerings in so lavish a Manner, as almost entirely to exclude the Light of the Sun. They were consider'd as the peculiar Residence of the Deity. No Wonder therefore, that it was deem'd the most inexpressible Sacrilege to cut them down (9).

The high Antiquity and Universality of Sacrificing, bespeak it a divine Institution. The utter Impossibility that there shou'd be any Virtue or Efficacy *in the Thing itself*, shews plainly that it must have been look'd upon as *vicarious*, and having Respect to *somewhat truly meritorious*, and which those who brought the Sacrifice were at first sufficiently acquainted with the Nature of. For it is not to be presum'd upon what Grounds Men cou'd be induc'd to think of expiating their Sins, or procuring the divine Favour by sacrificial Oblations. It is much more reasonable to conclude it a divine Appointment. All Nations have used it. They who were so happy as to *walk with God*, were instructed in it from Age to Age. And they, who rejected him, still sacrificed. But they invented new Rites; and at length, mistaking and perverting the original Intent and Meaning, offer'd even human Victims! It is indeed most surprizing to observe, that almost all Nations, from the Use of *beastial*, have advanc'd to *human* Sacrifices; and many of them, from the same Mistake and Perversion, even to the Sacrifice of *their own Children*!

This most cruel Custom, amongst the *Carthaginians*, of offering Children to *Saturn* (10), occasion'd an Embassy being sent to them from the *Romans*, in order to persuade them to abolish it. And in the Reign of *Tiberius*, the Priests of *Saturn* were crucified for presuming to sacrifice Children to him; and *Amasis*, King of *Egypt*, made a Law, that only the Figures of Men should be sacrificed instead of themselves. *Plutarch* informs us, that at the Time of a Plague the *Spartans* were ordered by an Oracle to sacrifice a Virgin; but the Lot having fallen upon a young Maid whose Name was *Helena*, an Eagle carried away the sacrificing Knife, and laying it on the Head of an Heifer it was sacrificed in her stead. The same Author informs us, that *Pelopidas* the *Athenian* General dreaming the

(9) *Lucan* mentioning the Trees which *Cæsar* ordered to be felled, to make his warlike Engines, describes the Consternation of the Soldiers, who refus'd to obey his Orders, till taking an Ax he cut down one of them himself. Struck with a religious Reverence for the Sanctity of the Grove, they imagined that if they presumptuously attempted to cut down any of its Trees, the Ax would have recoiled upon themselves. They however believed it lawful to prune and clear them, and to fell those Trees which they imagined attracted the Thunder.

(10) These Sacrifices were practis'd annually by the *Carthaginians*, who first offered the Sons of the principal Citizens; but afterwards privately brought up Children for that Purpose.

Night

Night before an Engagement, that he should sacrifice a Virgin to the Manes of the Daughters of *Scedafus*, who had been ravish'd and murder'd, he was fill'd with Horror at the Inhumanity of such a Sacrifice, which he could not help thinking odious to the Gods; but seeing a *Mare*, by the Advice of *Theocritus* the Soothsayer, he sacrificed it, and gained the Victory.

The Ceremonies used at Sacrifices were extremely different, and to every Deity a distinct Victim was allotted (1); but whatever Victims were offered, the greatest Care was to be taken in the Choice of them; for the very same Blemishes that excluded them being offered by the *Jews*, rendered them also imperfect among the Pagans.

The Priest having prepared himself by Continence, during the preceding Night, and by Ablution, before the Procession went a Herald crying *Hoc age*, to give the People Notice that they were to give their sole Attention to what they were about; then followed the Players on several Instruments, who between the Intervals of Playing, exhorted the People in the same Manner. The Priest, and sometimes the Sacrificers, went before cloathed in White, and the Priest, besides being dress'd in the Vestments belonging to his Office, was sure to be crown'd with a Chaplet of the Leaves of the Tree sacred to the God for whom the Sacrifice was appointed; the Victim had his Horns gilt, and was also crown'd with a Chaplet of the same Leaves, and adorn'd with Ribbons and Fillets. In *Greece*, when the Priest approached the Altar, he cry'd, *Who is here?* To which the Spectators answered, *Many good People* (2). The Priest then said, *Be gone all ye Profane*, which the *Romans* expressed by saying *Procul este Profani*. The Victim arriving at the Altar, the Priest laid one Hand upon the Altar, and began with a Prayer to all the Gods, beginning with *Janus* and ending with *Vesta*, during which the strictest Silence was observed. Then the Sacrifice began, by throwing upon the Head of the Victim, Corn, Frankincense, Flower and Salt, laying upon it Cakes and Fruit (3), and this they called *Immolitio*, or the Immolition. Then the Priest took the Wine, which having first tasted, he gave it to the By-standers to do so too (4), and then poured it out, or sprinkled the

(1) *Lucian* informs us, that "The Victims were also different according to the Quality and Circumstances of the Persons who offered them. The Husbandman, says he, sacrifices an Ox; the Shepherd, a Lamb; the Goat-herd, a Goat. There are some who offer only Cakes, or Incense, and he that has nothing, sacrifices by kissing his Right-Hand." *De Sacr.*

(2) Πολλοι χ' αγαθοι.

(3) All these were not used for every Sacrifice.

(4) This was called *Libatio*.

Beast with it between the Horns. After this, the Priest plucked off some of the rough Hairs from the Forehead of the Victim, threw them into the Fire, and then turning to the East drew a crooked Line with his Knife along the Back, from the Forehead to the Tail, and then ordered the Servants (5) to slay the Victim, which they had no sooner done than he was opened, and the Duty of the Aruspex began, which was no sooner over, than the Carcass was cut in Quarters, and then into smaller Pieces, and according to *Pausanias* (6) and *Apollonius Rhodius* (7), the Thighs were covered with Fat, and sacrificed as the Part allotted to the God (8); after which they regaled themselves upon the rest, and celebrated this religious Feast with Dancing, Musick, and Hymns sung in Honour of the Gods.

Upon signal Victories, or in the midst of some publick Calamity, they sometimes offered in one Sacrifice a hundred Bulls, which was called an Hecatomb: But sometimes the same Name was given to the Sacrifice of an hundred Sheep, Hogs, or other Animals. 'Tis said, that *Pythagoras* offered up an Hecatomb for having found out the Demonstration of the forty-seventh Proposition in the first Book of *Euclid*.

VIII. Of the PRIESTS, PRIESTESSES, &c. of the Greeks and Romans.

IN the early Ages of the World the Chiefs of Families compos'd the Priesthood; and afterwards when publick Priests were appointed, Kings, as Fathers and Masters of that large Family which compos'd the Body-politick, frequently offered Sacrifices; and not only Kings, but Princes and Captains of Armies. Instances of this Kind are frequently to be met with in *Homer*.

When the Ancients chose a Priest, the strictest Enquiry was made into the Life, the Manners, and even the bodily external Perfections of the Person to be chosen. They were generally allowed to marry once, but were not always forbid second Marriages.

The *Greeks* and *Romans* had several Orders of Priests; but as *Greece* was divided into many independent States, there naturally arose different Hierarchies. In several Cities of *Greece* the Government of Religion was intrusted to Women, in others it

(5) These inferior Officers, whose Business it was to kill, to imbowel, to flea and wash the Victim, were called *Victimarii*, *Popa*, *Agones*, *Cultrarii*.

(6) Lib. 5. p. 192.

(7) In Att. p. 42.

(8) In the Holocausts, the whole Victim was burnt, and nothing left for the Feast.

was conferred on the Men; while again in others, both in Concert had a Share in the Management of it. The Priestesses of *Argos* were very famous. At *Athens* a Priestess presided over the Worship of *Minerva*; there was also a Priestess for *Pallas*, at *Clazomenæ*; for *Ceres*, at *Catanea*, &c. The Hierophantæ, were very famous Priests of *Athens*, and both they and their Wives, who were called *Hierophantidæ*, were set apart for the Worship of *Ceres* and *Hecate*, as were the *Orgiophantæ*, and the Women stiled *Orgiastæ*, appointed to preside over the Orgies of *Bacchus*, &c. Besides, the Priestess of *Apollo*, at *Delpbos*, who was by Way of Eminence called *Pythia* (9); there belonged to this Oracle five Princes of the Priests and several Prophets, who pronounced the Sense of the Oracle. There were also chief Priests, one of whom presided over a City, and sometimes over a whole Province; sometimes he was invested with this Dignity for Life, and at other Times only for five Years. Besides these, there were chief Priestesses, who were the Superintendants of the Priestesses, and were chosen from the noblest Families; but the most celebrated of these was the *Pythia*.

The Priests of *Rome* enjoyed several very considerable Privileges, they were exempted from going to War, and excused from all burthensome Offices in the State. They had commonly a Branch of Laurel and a Torch carried before them, and were allowed to ride in a Chariot to the Capitol. *Romulus* instituted sixty Priests, who were to be at least fifty Years of Age, free from all personal Defects, and distinguished both by their Birth and the Rectitude of their Morals.

The *Pontifex Maximus*, or the High-Priest, was esteemed the Judge and Arbitrator of all divine and human Affairs, and his Authority was so great, and his Office so much revered, "That all the Emperors, after the Example of *Julius Cæsar* and *Augustus*, either actually took upon them the Office, or at least used the Name (10)." He was not allowed to go out of *Italy*, though this was dispensed with in Favour of *Julius Cæsar*; whenever he attended a Funeral, a Veil was put between him and the Funeral Bed; for it was thought a Kind of Profanation for him to see a dead Body.

(9) Thus the Priestess of *Pallas*, at *Clazomenæ*, was called *Hefychia*, and that of *Bacchus*, *Ithyas*; and in *Crete*, that of *Cybele*, *Melissa*. Among the *Athenians*, the inferior Ministers were stiled *Parasiti*, a Word that did not at that Time carry with it any Mark of Reproach; for it is mentioned in an Inscription at *Athens*, that of two Bulls offered in Sacrifices, the one should be reserved for the Games, and the other distributed among the Priests and Parasites. These Parasites had a Place among the chief Magistrates, and the principal Part of their Employment was to choose the Wheat appointed for their Sacrifices. *Banier's Mythology*, Vol. 1. p. 283.

(10) *Kennet's Rom. Antiq.*

The

The *Rex Sacrorum* (1), according to *Dionysius of Halicarnassus* (2), was instituted after the Expulsion of the *Roman Kings*, to perpetuate the Memory of the great Services some of them had done the State. On this Account, the Augurs and Pontifices were directed to choose out a fit Person, who should devote himself to the Care of religious Worship, and the Ceremonies of Religion, without ever interfering in civil Affairs: but least the Name of King, which was become odious to the People, should raise their Jealousy, it was at the same Time appointed, that he should be subject to the High-Priests. His Wife had the Title of *Regina Sacrorum*.

The *Flamines*, according to *Livy* (3), were appointed by *Numa Pompilius*, to discharge those religious Offices, which he imagined properly belong'd to the Kings. At first there were but three (4), which were chosen by the People, and their Election confirmed by the High-Priest. They were afterwards increased to fifteen, three of whom were chosen from amongst the Senators, and were called *Flamines Majores*; and the other Twelve chosen from the Plebeians, were stiled *Flamines Minores*.

The *Feciales* were also instituted by *Numa*, and consisted of twenty Persons, chosen out of the most distinguished Families. These were properly the Heralds of the Republick, who, whenever it was injured, were sent to demand Satisfaction, which if they could not obtain, they called the Gods to witness between them and the Enemy, and denounced War. They had the Power of ratifying and confirming Alliances, and were the Arbitrators of all the Differences between the Republick and other Nations; so that the *Romans* could not lawfully take up Arms till the *Feciales* had declared that War was most expedient.

The *Pater Patratus* derived his Name from a Circumstance necessary to his enjoying the Title, and in order that he might be more strongly interested in the Fate of his Country, he was to have both a Father and a Son living at the same Time. He was chose by the College of *Feciales* out of their own Body, to treat with the Enemy on the Subject of War and Peace.

The *Epulones* were Ministers appointed to prepare the sacred Banquets at the solemn Games, and had the Privilege of wearing a Robe like the Pontiffs, bordered with Purple. These Mi-

(1) He was also stiled *Rex Sacrificulus*.

(2) Lib. 1. (3) Liv. lib. 1.

(4) The *Flamen dialis* of *Jupiter*, the *Martialis* of *Mars*, and the *Quirinalis* of *Quirinus*. The first sacred to *Jupiter*, was a Person of a very high Distinction, though he was obliged to submit to some burthenome Regulations and superstitious Observances: His Wife was a Priestess, and had the Title of *Flaminica*; and also enjoyed the same Privileges, and was under the same Restrictions as her Husband. *Aulus Gellius*, Noct. Att. 1. 10. c. 15.

nisters were originally three in Number, to which two were afterwards added, and then two more, till in the Pontificate of *Julius Caesar* they were encreased to Ten. The most considerable of the Privileges granted to the *Epulones*, was one which they enjoyed in common with the other Ministers, their not being obliged to make their Daughters *Vestals* (5).

Besides these were the *Salii*, or Priests of *Mars*: The *Phæbades* of *Apollo*, the *Bassarides* of *Bacchus*, the *Luperci* of *Pan*, and several others who presided over the Worship of particular Deities, each of which had a particular College, and constituted a distinct Community.

Of the TEMPLES of the Pagans.

OAKEN Groves with a circular Opening in the Midst, or upright Stones placed in the same Order, inclosing an Altar, were the original Temples. The first cover'd one was that of *Babel*; and in all Probability it was the only one of the Kind, till *Moses*, by erecting the Tabernacle, might give the *Egyptians* the first Thought of Building also a House for their Gods. Had Temples been built in *Egypt* at the Time when *Moses* resided there, it can hardly be conceived but that he would have mentioned them; and that this moving Temple might serve as a Model for the rest is the more probable, as there is a near Resemblance between the *Sanctum Sanctorum*, and the holy Places in the Pagan Temples. In that of *Moses* God was consulted, and none suffered to enter but the Priests; this exactly agrees with the holy Places in the Heathen Temples, where the Oracle was delivered.

It was the Opinion of *Lucian*, that the first Temples were built by the *Egyptians*, and that from them this Custom was convey'd to the People of the neighbouring Countries; and from *Egypt* and *Phœnicia* it passed into *Greece*, and from *Greece* to *Rome*.

They all began with little Chapels, which were generally erected by private Persons, and these were soon succeeded by regular Buildings, and the most magnificent Structures, when even the Grandeur and Beauty of the Buildings heighten'd the Veneration that was entertained for them. They had often Porticos, and always an Ascent of Steps, while some of them were surrounded by Galleries supported by Rows of Pillars. The first Part in entering these Temples was the Porch, in which was placed the holy Water for the Expiation of those that entered into the Temple. The next was the Nave (6) or Body

(5) *Aulus Gellius*, lib. 1. c. 12.

(6) *Nāḥ.*

of the Temple, and then the holy Place (7), into which none but the Priests were allowed to enter. Sometimes there was behind the Building another Part, called the Back-Temple.

The Inside was frequently adorned with Paintings, Gildings, and the richest Offerings, among which were the Trophies and Spoils of War. But the principal Ornaments were the Statues of the Gods, and those of Persons distinguished by great and noble Actions, which were sometimes of Gold, Silver, Ivory, Ebony, and other precarious Materials.

The Veneration for these Buildings was carried by the *Romans* and other Nations to the most superstitious Excess. Before the erecting one of these noble Edifices, the *Auspices* chose the Place, and fix'd the Time for beginning the Work; for here every Thing was of Importance. They began when the Air was serene, and the Sky clear and unclouded; on the Limits of the Building were placed Fillets and Garlands, and the Soldiers whose Names were thought auspicious, entered the Enclosure with Boughs in their Hands: Then followed the Vestal Virgins, attended by such Boys and Girls who had the Happiness to have their Fathers and Mothers living, and these assisted the Vestals in sprinkling all the Ground with clear Water; then followed a solemn Sacrifice, and Prayers to the Gods, to prosper the Building they were going to erect for their Habitation: And this being over, the Priest touched the Stone that was to be first laid, and bound it with a Fillet, after which the Magistrates, and Persons of the greatest Distinction, assisted by the People, with the utmost Joy and Alacrity in removing the Stone, which was extremely large, fixed it for a Foundation, throwing in with it several small Gold Coins, and other Pieces of Money.

When these Buildings were finish'd, they were consecrated with Abundance of Ceremony, and so great was the Veneration felt by the People for the Temples, that they frequently, as a Mark of Humiliation, clamber'd up to them on their Knees; and so holy was the Place, that it was thought criminal for a Man to spit or blow his Nose in it. The Women prostrated themselves in them, and swept the Pavements with their Hair. They became Sanctuaries for Debtors and Criminals; and on all Holidays were constantly deck'd with Branches of Laurel, Olive and Ivy.

One of the first Temples built in *Egypt*, was that of *Vulcan*, at *Memphis*, erected by *Menes*: At first it had the primitive Simplicity of all other ancient Buildings, and without Statues (8); but the Successors of this Prince strove to excell each other
in

(7) Called *Penetralis*, *Sacrarium*, *Adytum*.

(8) According to the best Historians, there were no Statues in the ancient

in embellishing this Work with stately Porches and Statues of a monstrous-Size. There were indeed a great Number of Temples in *Egypt*, but the most extraordinary Thing of this Kind was a Chapel hewn out of a single Stone, which by Order of *Amasis* was cut out of the Quarries in upper *Egypt*, and with incredible Difficulty carried as far as *Sais*, where it was designed to have been set up in the Temple of *Minerva*, but was left at the Gate. *Herodotus* mentions this Work with Marks of Astonishment "What I admire more, says he, than at the other Works of *Amasis*, is his causing a House to be brought from *Elipbantina*, a House hewn out of a single Stone; which two thousand Men were unable to remove thither in less than three Years. This House was thirty-one Feet in Front, twenty-one Feet in Breadth, and twelve in Height; and on the Inside twenty-seven Feet in Length, and seven Feet and a half high."

The Temple of *Diana* at *Ephesus* (9), has been always admired as one of the noblest Pieces of Architecture that the World has ever produced. It was four Hundred and twenty-five Feet long, two hundred Feet broad, and supported by a Hundred and twenty-seven Columns of Marble sixty Feet high, twenty-seven of which were beautifully carved. This Temple, which was two Hundred Years in Building, was burnt by *Erostratus* with no other View than to perpetuate his Memory: However, it was rebuilt, and the last Temple was not inferior either in Riches or Beauty, to the former, being adorned with the Works of the most famous Statuaries of *Greece*.

The Temple of *Ceres* and *Proserpine* was built in the Doric Order, and was of so wide an Extent as to be able to contain thirty Thousand Men; for there were frequently that Number at the Celebration of the Mysteries of the two Goddesses. At first this Temple had no Columns on the Outside; but *Philo* afterwards added to it a magnificent Portico.

The Temple of *Jupiter Olympius*, as well as the admirable Statue of *Jupiter* placed in it, were raised from the Spoils which the *Elians* took at the Sacking of *Pisa* (10). This Temple was of the Doric Order, the most ancient, as well as the most suitable to grand Undertakings; and on the Outside was

cient Temples of *Egypt*. But this is not at all strange, since *Plutarch* who has his Authority from *Varro*, says, That the *Romans* were a hundred and seventy Years without Statues; *Numa* prohibited them by a Law: And *Tertullian* lets us know, that even in his Time there were several Temples that had no Statues.

(9) This Temple was accounted one of the Wonders of the World.

(10) *Pausanias* in *Iliac*, p. 303. & seq.

surrounded with Columns, which formed a noble Peristyle: The Length of the Temple was two Hundred and thirty Feet, its Breadth ninety-five, and its Height, from the Area to the Roof, two Hundred and Thirty. From the Middle of the Roof hung a gilded Victory, under which was a golden Shield, on which was represented *Medusa's Head*; and round the Temple, above the Columns, hung twenty-one gilt Bucklers, which *Mummius* consecrated to *Jupiter* after the Sacking of *Corinth*. Upon the Pediment in the Front was represented with exquisite Art, the Chariot Race between *Pelops* and *Oenomaus*: And on the back Pediment, the Battle of the Centaurs with the *Lapithæ* at the Marriage of *Pirithous*; and the Brass Gates were adorned with the Labours of *Hercules*. In the Inside, two Ranges of tall and stately Columns supported two Galleries, under which was the Way that led to the Throne of *Jupiter*.

The Statue of the God and this Throne were the Master-pieces of the great *Phidias*, and the most magnificent and highest finish'd in all Antiquity. The Statue, which was of a prodigious Size, was of Gold and Ivory, so artfully blended as to fill all Beholders with Astonishment. The God wore upon his Head an Olive Crown, in which the Leaf of the Olive was imitated in the nicest Perfection. In his Right-Hand he held the Figure of Victory, form'd likewise of Gold and Ivory; and in his Left a golden Scepter, on the Top of which was an Eagle. The Shoes and Mantle of the God were of Gold, and on the Mantle were engraven a Variety of Flowers and Animals. The Throne sparkled with Gold and precious Stones, while the different Materials, and the Assemblage of Animals and other Ornaments, formed a delightful Variety. At the four Corners of the Throne, were four Victories that seemed joining Hands for a Dance; and at the Feet of *Jupiter* were two others. On the Foreside, the Feet of the Throne were adorned with Sphinxes plucking the tender Infants from the Bosoms of the *Theban Mothers*, and underneath were *Apollo* and *Diana* slaying the Children of *Niobe* with their Arrows, &c. At the Top of the Throne, above the Head of *Jupiter*, were the Graces and Hours. The Pedestal which supported the Pile, was equally adorned with the rest: It was covered with Gold, on the one Side *Phidias* had engraven *Phæbus* guiding his Chariot; on the other, *Jupiter* and *Juno*, *Mercury*, *Vesta*, and the Graces: Here *Venus* appeared as rising from the Sea, and *Cupid* receiving her, while *Pitbo*, or the Goddess of Persuasion, seemed presenting her with a Crown: There appeared *Apollo* and *Diana*, *Minerva* and *Hercules*. At the Foot of the Pedestal was *Neptune* and *Amphitrite*, with *Diana*, who appeared mounted on Horseback. In

short,

short, a woollen Veil died in Purple, and curiously embroidered, hung down from the Top to the Bottom. A large Ballustrade Painted and adorned with Figures encompassed the whole Work; there with inimitable Art was painted the *Atlas* bearing the Heavens upon his Shoulders, and *Hercules* stooping to ease him of his Load. The Combat of *Hercules* with the *Nemean Lion*, *Ajax* offering Violence to *Cassandra*, *Prometheus* in Chains, and a Variety of other Pieces of fabulous History.

This Temple was paved with the finest Marble, adorned with a prodigious Number of Statues, and with the Presents which several Princes had consecrated to the God.

Though the Temple of *Apollo* at *Delphos*, was greatly inferior in Point of Magnificence to the former, yet the immense Presents sent to it from every Quarter, rendered it infinitely more rich. The principal Value of the former arose from its containing the Works of *Phidias*, and his Master-piece was really invaluable; but what this Temple wanted, in not containing the Productions of so curious an Artist, was amply made up by a Profusion of Treasure, which arose from the Offerings of those who went to consult the Oracle. The first Temple which was built being burnt, the *Amphictyones*, or general Council of *Greece*, took upon themselves the Care of Rebuilding it; and for that Purpose agreed with an Architect for three hundred Talents, which amounts to forty-five thousand Pounds, and this Sum was to be raised by the Cities of *Greece*; Collections were also made in foreign Countries. *Amasis* King of *Egypt*, and the *Grecian* Inhabitants of that Country, contributed considerable Sums for that Service. The *Alcmaonides*, one of the most powerful Families in *Athens*, had the Charge of conducting the Building, which they rendered more magnificent, by making, at their own Expence, considerable Additions that had not been proposed in the Model.

After the Temple of *Delphos* was finish'd, *Gyges* King of *Lydia*, and *Craesus* one of his Successors, enriched it with an incredible Number of the most valuable Presents, and after their Example, many other Princes, Cities, and private Persons, bestowed upon it a vast Number of Tripods, Tables, Vessels, Shields, Crowns, and Statues of Gold and Silver of inconceivable Value. *Herodotus* informs us (1), that the Presents of Gold made by *Craesus* alone to this Temple, amounted to more than two Hundred and Fifty Talents, or 33,500 l. Sterling; and it is probable that those of Silver were not of less Value. And *Diodorus Siculus* (2) adding these to those of the other Princes,

(1) Her. Lib. 1. c. 50, 51.

(2) Diod. lib. 16. p. 453.

computes them at ten Thousand Talents, or about 1,300,000l. (3).

Plutarch informs us (4), that amongst the Statues of Gold, which *Crasus* placed in the Temple of *Delphos*, was one of a Female Baker, of which this was the Occasion: *Alyattus*, the Father of *Crasus*, having married a second Wife, by whom he had Children; she formed the Design of securing the Crown to her own Issue, by putting a Period to the Life of her Son-in-law; and with this View engaged a Female Baker to put Poison into a Loaf, that was to be served up at the Table of the young Prince. The Woman struck with Horror at the Thought of her bearing so great a Share in the Guilt of the Queen, let *Crasus* into the Secret; on which the Loaf was served to the Queen's own Children, and their Death secured his Succession to the Throne, which when he ascended, from a Sense of Gratitude to his Benefactress, he erected this Statue to her Memory in the Temple of *Delphos*. An Honour that our Author says she had a better Title to, than many of the boasted Conquerors or Heroes, who rose to Fame only by Murder and Devastation.

Italy was no less famous for a Multiplicity of Temples than *Greece*; but none of them were more noble, or more remarkable for the Singularity of their Form, than the *Pantheon*, commonly called the *Rotunda*, originally consecrated to all the Gods, as it is now to all the Saints. It is generally believed to have been built at the Expence of *Agrippa*, Son-in-law to *Augustus*. This noble Fabric is entirely round and without Windows, receiving a sufficient Degree of Light from an Opening admirably contrived in the Center of the Dome. It was richly adorned with the Statues of all the Gods and Goddesses set in Niches. But the Portico, composed of sixteen Columns of granate Marble, each of one single Stone, is more beautiful and more surprising than the Temple itself, since these Columns are five Feet in Diameter, and thirty-seven Feet high, without mentioning the Bases and Chapiters. The Emperor *Constantius* the Third, stripp'd it of the Plates of gilt Brass that covered the Roof, and of the Beams, which were of the same Metal. Of the Copper Plates of the Portico, Pope *Urban*, the Eighth, afterwards form'd the Canopy of *St. Peter*; and even of the Nails, which

(3) It is impossible to form any tolerable Idea of these Sums without bringing also into the Account the comparative Scarcity of Gold at that Time, which render'd its real Value vastly greater than what it bears at present. The Mines of *Mexico* and *Peru* have destroy'd all Comparison.

(4) *Plut.* de Pyth. orac. p. 401.

fasten'd

fasten'd them, cast the great Piece of Artillery, which is still to be seen in the Castle of St. Angelo.

But of the *Roman* Temples the *Capitol* was the Principal; with an Account of which we shall therefore conclude. In the last *Sabine* War *Tarquinius Priscus* vow'd a Temple to *Jupiter*, *Juno* and *Minerva*. The Event of the War corresponded with his Wishes, and the *Auspices* unanimously fix'd upon the *Tarpeian* Mountain for the destin'd Structure. But little more seems to have been done towards it, besides this Designation, till the Reign of *Tarquinius Superbus*, a Prince of Lustiness and Spirit conforming to his Name, who set about it in Earnest; having laid out the Design with such Amplitude and Magnificence as might suit the King of Gods and Men, the Glory of the rising Empire, and the Majesty of the Situation. The *Volsian* Spoils were dedicated to this Service. An incredible Sum was expended upon the Foundations only, which were *quadrilateral* and near upon two hundred Feet every Way: The Length exceeding the Breadth not quite fifteen Feet. When the Foundations were clearing, a human Head was found, with the Lineaments of the Face entire, and the Blood yet fresh and flowing: Which was interpreted as an Omen of future Empire. This Head was said to have belong'd to one *Ollus* or *Tolus*; whence the Structure receiv'd its compound Name. Tho' possibly it might be as well to deduce the Name from *CAPUT* only; and that too upon another Account, because it was the commanding Part, the *Head* and Citadel of *Rome*, and the chief Place of its religious Worship. The Edifice was not finish'd till after the Expulsion of the Kings; the Completion of it being a Work, says *Livy*, reserv'd for the Days of Liberty. It stood the Space of 425 Years to the Consulate of *Scipio* and *Norbanus*, when it was consum'd by Fire; but was rebuilt by *Sylla*, whose name was inscrib'd in Letters of Gold upon the *Fastigium* or Pediment of it. In the midst were form'd three *Cells* or Temples separated by thin Partitions, in which stood the golden Images of the Deities to whom it had been devoted. Those of *Juno* and *Minerva* were on each Side of *Jupiter*; for it was not usual for him to be worshipp'd without the Company of his Wife and Daughter. The three Temples were cover'd by one Eagle with his Wings expanded. This wonderful Structure seems to have been of the *Doric* Order, in Imitation of those rais'd to the same Deity in *Greece*, and abounded with curious Engravings and every plastic Ornament, particularly the *Fastigium*. The spacious Entrances, or Thresholds, were compos'd of Brass. The lofty Folding-Doors, which were of the same Metal, most elegantly emboss'd, grated harsh
Thunder

Thunder upon brazen Hinges; and were afterwards entirely overlaid with Plates of Gold. The tessellated Pavement struck the Eye with an astonishing Assemblage of rich Colours from the variegated Marble. The Beams were solid Brass; and the Splendor of the fretted Roof was dazzling; where (5)

— The glittering Flame

Play'd on the Temple's Gold and awful Height,
And shed around its trembling Rays of Light.

Without, the Covering was of Plates of Brass, fashion'd like Tiles; which, being gilt with Gold, reflected the Sun-beams with excessive Lustre. The Front to the South was encompass'd with a triple Row of lofty Marble Columns beautifully polish'd, brought from the Temple of *Olympian Jove* at *Athens*, by Order of *Sylla*: All the other Sides by a double Row. The Ascent was by an Hundred Steps that gently rose, which made the Passage to it extremely grand and striking.

But this *Capitol* was likewise burnt in the Civil War between *Vitellius* and *Vespasian*; and restor'd by the latter, with some Addition of Height: It quickly after underwent the same Fate, and was rais'd again by *Domitian* with more Strength and Magnificence than before; who arrogated the whole Honour of the Structure to himself. The Poets were mistaken, when they promis'd to this last Fabric an eternal Duration. For not many Years interven'd before it was fired by Lightening, and a great Part of it consumed. The Left-Hand of the golden Image of *Jupiter* was melted. Afterwards, under *Arcadius* and *Honorius*, the Plunder of it was begun by *Stilicho*; who stripped the Valves or Folding-Doors of the thick plated Gold which covered them: In one Part of which was found a grating Inscription, declaring them RESERV'D FOR AN UNFORTUNATE PRINCE. *Gizeric*, King of the *Vandals*, carried with him into *Africa* most of its remaining Ornaments, among which one Half of the gilded Tiles of Brass; and great Part of it was destroyed by *Totilas* the *Goth*. *Theodoric* indeed made some Attempts to repair the *Capitol*, the Amphitheatre, and other the more splendid Buildings of the City; but in vain, The prevailing Light of Christianity left them for the most Part useless and deserted.

(5) Flamma nitore suo Templorum verberat Aurum,
Et tremulum summa spargit in æde jubar.

OVID Fast. l. 9.

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X *Isthmus, saved from the Deluge, a Chaldean Tradition*

Z.

Z *Ephyrus blows Apollo's Quoit against Hyacinthus's Head, and kills him*

Zodiac, its Invention, and the Reason of the Names given to the Signs

F I N I S.

E R R A T A.

PAGE 5, line 3, for *was* read *is*. Ditto l. 18, for *present* r. *Present*. P. 7. l. 18. for *Haylcyone* r. *Alcyons*. P. 12. in the Note (3) l. 2. for *Δαυε* r. *Δαυε*. P. 22. l. 31. *dele* but. P. 26. l. 18. after *supreme* add a Period. P. 28. l. 9. and 10. *dele* found Means to ; and for *inflame* r. *inflam'd*. P. 38. l. 14. after *Proserpina* *dele* 's and read *his*. P. 57. l. 37. for *Philaxandros* r. *Philalexandros*. P. 59. chap. 30. l. 18. for *increase* r. *decrease*. P. 64. l. 27. for *Faiber* r. *Mother*. P. 67. in the Note (8) l. 3. after *agree* add *which*. P. 71. l. 7. for *Ætoloa* r. *Ætolia*. P. 73. l. 13. for the first *and* r. *but*. P. 84. chap. 36. l. 18. before *Brass* *dele* a. P. 89. l. 15. for *Ametrofs* r. *Ametros*. P. 88. chap. 38. l. 19. for *three* r. *six*. P. 109. chap. 43. l. 11. after *gone* add *on*. P. 131. l. 5. after *knew* add *what*. *Ibidem* l. 27. for *Specchilus* r. *Sperchius*. P. 133. l. 34. for *Dithryambic* r. *Dithyrambic*. P. 138. in the Note (6) for *Mercury* r. *Mercur*. P. 148. chap. 59. l. 11. for *Statutes* r. *Statues*. P. 163. l. 34. for *Gadara* r. *Gadara*. P. 171. l. 4. for *these* r. *those*. P. 178. after (6) change (.) into (s) in line the 9th *ibid.* l. 10. *dele the*. P. 182. l. 2. for *covey'd* r. *convey'd*. P. 201. l. 20. after *Hurt* r. *be*. P. 217. l. 31. for *Scylla* r. *Sylla*.



